

anistin "(["

MNSTINA SS

Moscow "Yauza" 2005

KBK A mn

B 19 Design of a series by the artist S. Gruzdev Vasilchenko A. B19 MysgikaSS. - M.: Yauza, 2005. - 448 p., ill. - (Occult power). 15VM 5-87849-170-2

Using documents, films and photographs previously unknown to the Russian reader, Andrey Vasilchenko, the author of the kiiga, scrupulously restores the mystical doctrine of the SS, the "guard detachments" of the Nazi Party. Particular attention in knshe is paid to the secret teachings, the champion of which was Heinrich Himmler, as well as to the "OSS saints" and rituals performed in the "Black Order". The SS leadership planned to create their own theocratic state on the territory of Germany. Composed of a multitude of historical facts, a cartta is capable of surprising even an experienced reader.

BBK 63.3062

© A. Vasilchenko, 2005 IVM 5-87849-170-2 © 000 Yauza Publishing House, 2005

Dedicated to the most beautiful and charming Yaroslavl girls in the world: Lena Sh, worthy of a Botticelli brush, Anya P, the most cheerful and sweet angel, Pre K., a big lover of flowers and small bugs, Tatyana K, the star of Yaroslavl journalism, and also many - to others who provided invisible moral support.

Ra sa introduction 2]

The aged sorcerer Perun Markovich Neunyvai-Dubino from the Department of Militant Atenism took leave for another reincarnation In the Department of Eternal Youth, after a long and protracted illness, the model of an immortal man died.

Brothers Strugatsky. "Monday starts on Saturday" On March 31, 1944, the Imperial SS doctor Ernst Grawitz handed over to the adjutant of the Reichsfuehrer SS, Obersturmbannführer Branlt, an extremely strange letter, which was to be shown personally to Heinrich Himmler. I will quote his text below: "Regarding the fly-like witch Nasaf, spreading the epidemic. Dear comrade Brandt! Regarding the passage you quoted from Muller's study of the Nasaf witch spreading epidemics, I can report the following.

ANDREY VASYLCHENKO

{Mr. Professor Rainer Müller (Director of the Gygpet Institute at the University of Cologne) I learned that the teachings of Zarathustra presuppose the existence of the demon Nasaf, who, in the form of a fly, sits on the corpses, causing their decomposition. Smaller details are not known to him. He also cannot make any new literary references on this subject, since his library is still kept in a bomb shelter.

But he knows that Beelzebub is in many ways identical to the ancient god of Ekron, who commanded the flies. The Bible (in the book of Kings) speaks of the Ekron god Baal-Zebub, whose worship was performed when Ahaziah reigned in Israel.

I prelude that something can be found in the religious and historical literature on this subject. But at the present moment,

It is impossible to draw up a new certificate, since libraries and book depositories are closed in Berlin. Best regards, Grawitz.

Heil Hitler!

As can be seen from the very text of the letter, it was a response to some kind of request. Indeed, there was such a request, It was sent on October 8, 1943 by Himmler's adjutant to the address of the chief SS doctor. This request contained the following line: "Rainer Müller (Cologne), one of the most famous bacteriologists, writes in his History of the Causes of Epidemics that the peasants believed in the existence of the witch Nasaf. who was able to turn into a fly. She was a kind of personification of an infection that could penetrate the body of any person."

But why did Heinrich Himmler take such an intense interest in Professor Rainer Müller? There were two reasons for this: poisonous substances and racial hygiene. At one time in 1935, Müller wrote a textbook on general hygiene. This study guide had a separate part, "Earth and Water," which contained the chapter "Go away." This chapter had a section on "Corpses" in which

6

## MYSTIC SS

the item "Varieties of burial" was listed. So, in addition to other types of burial of corpses, cremation was described in detail. Moreover, it was said that the crematoriums were not able to cope with the burning of corpses during mass epidemics or major battles. As an example, the situation of 1921 was cited, when an epidemic of typhus broke out in Petrograd due to a lack of wood. Other methods of "utilization" of corpses were also considered in no less detail: embalming, throwing into water, dissolution in earthenware vats with ammonium nitrate, and "air burial".

In the chasga, which narrated about the "air burial", the funeral customs of the Persians were described. This tribe at one time lived on the territory of present-day Iran, but over time, under pressure from Muslims, they were forced to move to the Caucasus and India. It was the Persians who practiced "air burial" in the "towers of silence". In addition, Müller made references to Pliny, who reported that special sarcophagi were erected in Troy (the word itself meant "carnivore"). The body of the deceased was placed in a sarcophagus and left for 40 days. After the passage of this period, nothing remained of the corpse except teeth and bones. But since these similarities of "coffins" were placed on poles and were not hermetic, the cadaver fly larvae destroyed the soft tissues of the dead body faster than in 40 days. Even Karl Liney wrote that a fallen horse is destroyed by larvae of dung flies faster than by lions. Many primitive peoples also practiced "air burial". The bodies were placed in trees where they were supposed to serve as food for insects and birds. In Central Azni, corpses were usually laid out in the open to be devoured by dogs and wolves. A similar scene Himmler could observe in the frames of the film "Secrets of Tibet", where the corpses of three women were gnawed by a dozen kites. A kind of "towers of silence" exists in Bombay. Dead bodies are placed there, which are not

7

## ANDREY VASYLCHENKO

should defile the sacred elements: earth, water and fire. The corpses are actually instantly eaten by the vultures to the stone. who are constantly circling there.

We do not know what particular case prompted Himmler to order research on Nasaf at the height of the war. Two scenarios seem possible, which we have already mentioned above: on the one hand, the search for quick and optimal ways to dispose of corpses, on the other hand, the search for references to poisonous substances in ancient sources.

It is possible that by October 1943 the large number of corpses had become a serious problem for the leadership of the SS, and therefore it is possible that this book should have helped to cope with such a task. So it is not surprising that the SS leadership drew attention to the textbook of one of the coolest German specialists in the field of hygiene. In Rainer Müller's book, dogs, wolves, birds of prey and insects acted as "helpers" for the disposal of corpses. Dogs immediately fell away, as they were pets. Wolves and birds of prey were quite rare in Germany. Whom same their content could not cover the cost of disposal of dead bodies. Only the insects remained. Fly larvae were the most suitable for this, which not only could destroy the corpses, but did not contribute to the emergence of epidemics. Thus, the first version arises as to why the leadership became interested in Persian burial rites, in particular the role of flies. Another work by Rainer Müller, Medical Microbiology (1939), where he specifically refers to the fly-like witch Nasaf, could also lead to this idea. However, this topic did not receive further development either with the outbreak of the war, or when the SS began to intensively deal with this issue in the mid-40s.

Or maybe the interest in Nasaf was a mere coincidence? Gravitz convincingly referred to the Bible, in which

8

## MYSTIC SS

Beelzebub (Baal-Zebub), who was the lord of flies, was mentioned. In almost all monotheistic religions, this creature was the designation of Satan, the leader of unclean spirits. It is possible that Jewish sources simply borrowed from Persian mythology the story of Nasaf, who was regarded as a spirit that spread impurities.

But still, it is surprising that when deciding on the issue of the destruction of corpses, the SS leadership was mainly engaged in discussing the story of the demoness Nasaf. Even the chief imperial physician of the SS, Grawitz, was involved in this "research" process. If we were talking about the study of the religious and philosophical aspects of the problem, then, most likely, Himmler would have connected someone else to the research, but not a doctor. But, as is known, Grawitz was one of the developers of the gas chambers, where it was supposed to carry out mass killing with the help of Zyklon B gas. In this case, it turned out that the essentially mystical plot had a completely utilitarian meaning. Demoness Nasaf was just a "technology" that was supposed to help quickly destroy the traces of terrible crimes. But sometimes, as a historian, I had to deal with documents for which there was no rational explanation. Most of them all came from the bowels of the SS, headed by Heinrich Himmler.

Rosspi has recently published many books on the occultism of the Third Reich, and it would hardly be necessary to write another one if most of the past publications did not resemble each other, like Siamese twins. It is not surprising, because most of them were a compilation of the "Occult Roots of Nazism" (N. G. Clark), "Morning of the Magi" (L. Povel and J. Bergier) and "Spears of Nazism" that appeared long ago in Russian. fate "(T. Ravnescroft). Like it or not, the sum does not change from changing the places of the terms. It was hardly possible to draw something new, based on facts and

9

## ANDREY VASYLCHENKO

information is not exactly outdated, but has long turned into a classic. Do not forget that a number of books are simply replete with factual errors and some painful conjectures. In one of the books, the remains of Heinrich I (the "Fowler") mysteriously moved from the castle church of the city of Quedlinburg to "Himmler's black Camelot", Wewelsburg castle. In the other, the founders of the legendary organization "Heritage of Ancestors" ("Ahnenerbe") were Friedrich

Hielscher and Karl Haushofer, who essentially had nothing to do with the SS. In the third, historical characters found themselves where they had never been before in their lives. In the fourth, the ritual name of the personal magician of the Reichsführer SS from Weisthor turned into Weisghor. In the fifth, the "German Order" turned into the "Order of the Germans" (Armenian Nazis?).

A different reader may brush it off - they say, nonsense and trifles. Maybe little things. But I want to remind you of the existence of such a game - puzzles, where some kind of picture is assembled from tiny fragments. Stunt make a mistake a couple of times, and the whole look right before your eyes begins to change. Well, if the players know what should happen in the end. And if not? So it is in this case. A mistake in one place, carelessness in another - and something absurd is born, which has nothing to do with reality. And this is not just an allegory. In one of the books devoted to the occult-Nazi theme, I read a sentence that was monstrous in its essence. It said that in 1941 the writer and SS researcher Ol e Ran traveled to the Middle East to start an anti-colonial uprising there against the British. The author of this passage, whose name I will omit, apparently did not realize that Otto Rahn had committed suicide in 1939, and therefore could not take part in the expedition three years later. It was also apparently unaware that in 1941 the SS structures wanted to provoke anti-British actions not in the Middle East, but in Tibet and Afghanistan (a trifle, only a few

10

## MYSTIC SS

thousand kilometers, but they lie in Asia). The author apparently did not know that this enterprise was to be headed by the Tibetologist Ernst Schäfer. This is how the failed expedition of Ernst Schaefer to Afghanistan and Tibet turned into an anti-colonial uprising in the Middle East, organized by the ghost of Otto Rahn. But someone who is unfamiliar with documents and original literature may believe in this nonsense. Somehow I had to sit on the Internet for several days, proving to residents of the very near abroad, who naively consider themselves experts in the Ahnenerbe, that the personal magician of the Reichsfuehrer SS, Karl Maria Willigut, was never a member of the Ancestral Heritage. Equally, Otto Rahn, who was engaged in the search for the Grail, was never a member. Unsuccessfully. In response, I heard only one argument: "Where could they be, if not in Ahnenerbe?". Here is the result of inaccuracies and small oshp-bok. Some no longer need historical truth, they do not want to know about the existence of the personal headquarters of the Reichsführer SS and the SS Main Directorate for Race and Settlement, where these characters were listed. There is nothing more terrible than militant profanity, for it is firmly convinced that it is right.

In general, two circumstances forced me to take up a pen on such a specific topic. First, after the publication of my book dedicated to the "Heritage of the Ancestors", reproaches rained down on me that I was filming an occult raid on the Nazi regime. I didn't actually do anything of the sort—I was just trying to illustrate the famous proverb that "it's hard to find a black cat in a dark room, especially if it's not there." I wanted to say that you should not attribute to Ahnenerbe what it never did. Meanwhile, there was plenty of mysticism and the occult in the Third Reich. Therefore, on the one hand, this book is, as it were, a response to the largely unfair reproaches made by various people.

## ANDREY VASYLCHENKO

On the other hand, the Ligeragura, published recently on occult-Nazi topics, disappointed me with the lack of fresh facts. The authors obviously did not want to get acquainted with the documents. And from a conceptual point of view, their books were not very original. All Nazi occultism fit into a primitive scheme: the Guido von List Society - the "German Order" - the "Order of the New Templars" - the Thule Society - the Hitler Party - the SS - the "Heritage of the Ancestors". Maybe this scheme was not good thirty years ago, but now it can only surprise schoolchildren who know nothing about this problem. I would not dare to write a book if I were only going to list some new facts that I managed to

found in various sources. I intend to piece together my picture, which is different from the traditional model. I hope in my heart that it will help many to change their views on Nazi occultism.

## Chapter one |

### Alfred Schuler and the Mysticism of the Light of Blood

A slender man in blue clothes Walked silently first and looked ahead. He ate, without chewing, his step on the road, A heavy burden from a cascade of folds Tightly clenched hands hung down, Almost completely forgetting about the light lyre, Which grew into the left elbow, Like a rose grows into an olive bough, Feelings flared on the go The look, like a dog, fled Forward headlong, Ran and returned, to Siow Run and wait at the near turn, - And hearing, like a smell, lingered behind. Runner Maria Rilke "Orpheus, Eurydice Hermes"

The name of Alfred Schuler is almost unknown to the domestic reader. But meticulous researchers call the nominal, and not Guido von List, not Jörg Lanz von Liebenfels "the first Hitler's prophet".

When and where this meeting took place is not exactly known. But it largely predetermined the entire course of world history in the 20th century. Someone claimed that Adolf Hitler met Alfred Schuler in 1922 at the house of the publisher Bruckmann, where the future Fuhrer listened to the great mystic's report. But this version turned out to be untenable, since in fact the future Fuhrer met with

13

### ANDREY VASYLCHENKO

Bruckman, one of the largest anti-Semitic publishers, only in 1924, a year after Schuler's death.

However, it doesn't change anything. There is evidence that Hitler met Schuler thanks to Count von Reventlow, the elder brother of Franziska von Reventlow, well-known in all the esoteric salons of Munich. This seems very plausible, since at that time Hitler was very interested in matters of religion. It was Count Reventlov who introduced Hitler to the national hero, General Ludendorff. It was Reventlov who in 1933, together with the former evangelical priest Jakob Wilhelm Gauer, founded the "German Religious Movement", which was supposed to cover all German religious communities and become the backbone of the new Imperial Church. However, critics of this theory claim that Francisca (Fani) quarreled with her family very early, and therefore she could hardly have frequent conversations with her older brother.

Another no less probable "channel" of Hitler's acquaintance with Schuler was the physician Wilhelm Zeiss. He was friends with Schuler at the turn of the century, and later maintained a constant correspondence with Hitler, in which he gave the dictator "cosmic warnings." One of the eyewitnesses recalled how he met with Zeiss at the apartment of "astrologer and specialist in the secret sciences" W. Moufang, who lived in Heidelberg. This happened immediately after World War II. This meeting was, in fact, a seminar at which Zeiss introduced the students to Schuler's theses. Later, the same eyewitness met with Zeiss in his hometown, where he erected a specific cross - a symbol of Schuler's ideas. "Zais told how he, a young student, was found by Schuler, introduced to the inner contemplation of the cosmists, after which he gave up studying medicine at the university. He later admitted that he was in constant correspondence with Schuler and had a pile of priceless autographs from Schuler. What I remember now is a large, slightly lopsided photograph of Schuler that hung on the wall. in passing

## MYSTIC SS

Zeiss noticed that somewhere in the boxes was a correspondence with Hitler, in which he expressed his cosmic warnings. Unfortunately, Zeiss's papers were lost in the 1950s, and therefore it is still very difficult to guess where and how Hitler met Alfred Schuler. So who was the man who is hailed as a "Titlerian prophet"?

Alfred Schuler was born on November 22, 1865 in Mainz. His father married Alfred's mother only two years after the birth of his son, and therefore for some time the child was considered illegitimate and bore the surname Reese. His parents were Catholics, and his father held a very high position in the judiciary. Alfred spent his high school years in the Saar town of Zweibrücken. In the gymnasium where Alfred studied, they studied Latin in depth. It was in this subject that he was left for the second year. His knowledge of Latin did not satisfy the teachers. Until the end of his studies, he had to pass annual re-examinations. The first paradox, of which we will find many more. Contemporaries considered the reincarnation of a true Roman to be a man who could hardly cope with Latin. One of his associates, Ludwig Klages, once wrote: "In Schuler, we, contemporaries, were attracted by a certain unprecedented, and within the framework of "world history" an extremely rare phenomenon - an undoubted return of sacred awe from a previously lived life or a new incarnation of unextinguished sparks of the distant past. Schuler himself would later call this state "second birth." Shortly before graduating from high school, Alfred's father dies. Now mother and son live on a small state pension. After graduating from high school, the Schuler family lived in Munich, in a modest apartment at 69 Luisenstrasse. Almost immediately, Alfred entered the Maximilian Lullwig University of Munich, where he first studied jurisprudence, and then history, art history, and archaeology. He listened with pleasure to the lectures of the luminaries of science—Professors Traube, Furtwängler, and Heinrich Brunn. But he was not meant to complete his academic education.

15

## ANDREY VASYLCHENKO

deno. In 1893, the young Schuler met the philosophers Ludwig Klages and Karl Wolfskel. A year later, he went to Rome, where he met the poet Ludwig Derleth, who would later become the mouthpiece of aggressive Catholicism. Sometime in 1897 Ludwig Klages brings Alfred to Stefan Georg's café. Four weeks later, already at Georg's apartment, the newcomer sets out fragments of his ideas. In order to appreciate the mystical-esoteric mood of such meetings and what impression Schuler made, let us turn to the description given by Klages.

"In addition to me, Georg, Wolfskel and his (Schulera) mother were present. It all seemed like this: his old mother helped and served those invited by Schuler. In the best, but not very spacious room, there is a rather modest oblong board, which is covered with luxurious dishes, the light of candles and a Roman three-wick lamp. In front of them, on a metal plinth, is the koshiya "Adoranta"! Behind her is laurel and other greens. Around each plate is a wreath of fragrant flowers; smell of lalan. After the meal, he (Schuler) begins to read out the most powerful fragments, gradually intensifying the powerful pathos. This creates, I mean, a magical field that unites everything related, banishes and repels everything alien. The old mother settles down; Wolfskel is immune mentally and spiritually. He tries to connect and dissolve with everyone. His wife sits blankly, as it is "too high" for her. Georg is barely able to cope with the growing excitement. Turning pale, he stands behind his chair. He doesn't seem to understand what's going on. Spiritual tension becomes unbearable. No one hears exactly what Shuler announces. However, from the roar of his voice, a volcano grows, which throws out red-hot lava, and from the heat of the lava, crimson pictures grow, alienating consciousness and depriving it. When it ends, or rather how it ends, remains unconscious.

1 statue of a figure with arms outstretched to the peb.

16

## MYSTIC SS

nym that 3t0 was. Nobody knows. At this time, Schuler holds a prepared bouquet in his hand: one piece from the wreaths, which he tore to give the guests as a farewell gift. Suddenly, I find myself with Georg on a night street. Only there I pull myself together: "This is madness! I can't take it. What did you do to lure me there? This is madness! Take me back! Take me back to the tavern of honest citizens, where completely ordinary people smoke cigars and drink beer! I can't take it!"

In the Munich-Schwabing circle of "cosmists", in addition to Schuler himself, there were constantly Klages, Derleth, Georg, Volskel, and later Countess von Revenglow. At different times, it was visited by a variety of people, for example, the "sunny boy" Roderick Huh, who called Schuler "the secret soul of the cosmos." The members of this circle, as a rule, met at Wolfskel's house. Perhaps the reason for this was the abundant financial support that Wolfskel received from his father. Magnificent in style, self-ironic presentation of this period of her life was given by Countess von Reventlov, rejected by all aristocrats, in her novel Notes of Ladies and Gentlemen. Roderick Huh, who delighted many with his youth and beauty, wrote about the German bohemia techlet: "In reality, Schwabing was the colorful cradle of a changing world. The cosmists rallied around Klages and Schuler, the nihilists around Lenin (then also a resident of Schwabning). This is a good example of two sources of renovation of life on a completely opposite basis, which, however, converged on one thing - the will to destroy the materialistic petty-bourgeois order of that time.

At the end of the 19th century, Schuler began to write a dissertation on the meaning of the swastika. But she remained unfinished. In 1900 Schuler and Klages parted ways. In 1901 Schuler quarreled with Derleth. Then there is a conflict with Wolfskel and Georg. Schuler later met with Wolfskehl more than once. However, the latter gradually lost respect for his former comrade. Gap

17

## ANDREY VASYLCHENKO

same with Klages turned out to be final. Schuler felt surrounded by a secret Jewish conspiracy. This is evidenced by his short notes: "The ambiguous and unequivocal figures of the mysterious scenes: the dark rabbi – a terrible Galician Jewess – a Jewish "mystic", obviously authorized by a secret order. The dependence of Bletter [the organ in which Georg was published] on the Jewish central becomes obvious... The secret leadership has been discovered, and the leader is called Wolfskel." When Wolfskel decided to open a certain Jewish "shelter lamp", this was enough for Klages to finally break off relations with him. Roderick Huh described the problem of the collapse of the cosmist circle in the following way: "Both cosmists, Schuler and Klages, could at first calmly communicate with Wolfskell and other purebred Jews, since they were looking not for a race, but for a soul, a dormant spiritual substance. They condemned Wolfskell only when he wanted to open the Snoenist "lamp of blood", which means, in their view, he was going to change the cosmic soul. Klages simply hated Stefan Georg for his connections with various youths: "pedagogical Eros is directed exclusively to Jewish youths ... and exceptional insight is hardly required. to see that the god he believes in and whom he incarnated at the age of 15 named Kronfeld is nothing else. like Yahweh"

In 1912, Alfred Schuler's mother died. Now he has no means of subsistence left. He decided to live on the means of his patrons. Later, he gave lectures to a wealthy public interested in occult and esoteric questions. A year before his death, Schuler gave lectures at the home of the publisher Hugo Bruckmann and his wife Elba. It won't be two years later

Adolf Hitler will become a regular in their house. Schuler usually ended his speech by reading a poem: "We are coming again, we are not dead." Among the enthusiastic admirers he found at Bruckmann's home was the world famous poet Reiner

18

## MYSTIC SS

Maria Rilke. In 1925, deeply impressed, he wrote: "Imagine that a person is instinctively transported to ancient imperial Rome, trying to explain the world in which he imagined the dead as now existing, and the realm of the dead as the only unknown being, and he presented the short life allotted to us as a kind of exception to this. All this is backed up by exceptional erudition, such fluctuations in inner convictions and experiences that the meaning of the immemorial purulent myths becomes clear, in the course of his speeches, it seemed, the meaning and the waywardness of a strange eccentric collided, carrying him along with the flow.

Alfred Schuler died on August 8, 1923, during an operation on an intestine affected by cancer. He designated his last life partner, the young gardener Josef Maner, as his heir.

From a psychoanalytic point of view, Schuler has never been a big mystery. Extreme affection for his mother, with whom he lived until her death in the same apartment. Please bury him after death in a nearby grave. All this points to a classic ednpian complex, apparently with inevitable homosexuality following from there. Some researchers associated him with homosexuals, but did not decipher their analysis. Others even pointed to pedophilic inclinations. In his depictions of ancient Rome, Schuler devoted much space to the "boys' houses" as well as to the "girls' houses." This could indicate that his fantasies were different from classical homosexuality. However, it is still unclear whether Schuler really had homosexual contacts. Often, he could cite descriptions of sexual contacts as a desired option during immersion in history.

Many of Schuler's statements speak of a high degree of self-understanding. In his preface to Tiberius, he summarized: "Mental loneliness and stifled hopelessness within the limits of a strongly repressed sexual passion ... In this attempt to construct autopsychic states on a homosexual night

19

## ANDREY VASYLCHENKO

my instinctive intuition led me into the depths of the Nazarenes' creativity!... Everywhere there is a transition to a directly advancing reality." Schuler also talked about his "passion" for Officer Carl M. But in doing so, he emphasized that the "daring and dangerous reality of such a relationship" should not have been automatically based on liking. However, in those days, the "danger" of such a "passion" was exaggerated. Through one of the publishing houses, Schuler established contacts with Henry Papus, who in 1896, under the pseudonym "Mr. X", published the pamphlet The Case of Oscar Wilde and the Problem of Homosexuality. In Nen, he demanded the abolition of §175 of the German Criminal Code, which provided for the persecution of homosexuals. Alfred Schuler corresponded with Henry Papus for almost 15 years. In 1902, Schuler, along with the physician Magnus Hirschfeld and other prominent figures in Munich, became the founder of the Scientific and Humanitarian Committee. The committee was founded to fight for the abolition of §175, explain to the public what homosexuality is, and work with the police on extortion and blackmail.

Information about Schuler's homosexual predilections later gave rise to a lot of all kinds of speculation. In particular, some authors have argued that Hitler and Schuler met before the First World War, when Adolf attended one of Schuler's performances in Munich and a sexual relationship arose between them. Love affair between Hitler and Schuler, of course



complete nonsense, yes. But some eyewitnesses claim that Hitler actually attended one of Schuler's public speeches, where he was simply bewitched by his unaccustomed nationalism and mystical anti-Semitism.

Almost constantly Schuler was subject to depression, which epics caused by his solitude and hopelessness. He develops paranoid features. In particular, he stated that his

1 German romantic artists of the 19th century.

20

## MYSTIC SS

the spiritual aspirations were paralyzed by someone who crossed the "black river". He believed that his family fell victim to gloomy dreams. His father's death was linked to a "killer smell" and his house and possessions were destroyed. His family is "attacked as if in a dream", they are destroyed, as if mocking him. He himself admitted that he was never afraid, but now he is not afraid of death. His business was not going well. He believed that his life "was drunk by a greedy vampire". Analyzing such statements, the psychoanalyst Kaltenbrunner concluded: This Manichaeian obsession with Moloch's vile attempt on soul, blood and life has gone through Schuler's entire gnosis.

Almost all of the images in which Schuler described specific sexual situations clearly indicate his masochistic tendencies. On the other hand, his sadistic attitude is indicated by the scene he described, when the disciples tamed by him cut off the heads of pigeons. Thus, Schuler wrote in his remarks to The Pigeons of Trias: "September 30th. Pigeons of Trias are in the contours of childhood memories of a young blacksmith, with a strong fist blowing off the head of a white dove... A small bright red puddle and a remark by the young 17-year-old killer Clemens. He folded his bluish head with pleasure, and now she dangles freely around her neck. At the same time, full of ardent greed from his fresh strength and cruelty, I ordered the killing of three more doves. And right in front of my eyes, he stuck the nail of his thumb into the back of the head of these creatures. I watched the red dove die in agony." Then the audience was presented with tales of ritual murders and the horrors of witch trials. Topics that were predetermined not so much by cognitive interest. how much of his personal sadism. Schuler advised a young worker to burn down the factory: "Don't forget also schools, orphanages and shelters for the deaf and dumb. The latter must burn with their content. And caress your penis when the mice, stealing the grain of society, will dance in flames. Schuler not only classified deaf-mutes as social

21

## M ANDREY VASYLCHENKO

ny parasites, he urged them to burn. But here he did not follow at all the social Darwinist messages: burning people should give sexual arousal to young men. Schuler also planned to free the great Nietzsche from his madness. To do this, it was planned to conduct a special ceremony, when naked young men with bracelets on their hands would dance around the philosopher. In such treatment, sexual arousal played as important a role as the contemplation of sickness and cruelty. What scenes of cruelty Schuler intended remains unknown. But it is possible that it could be a necrophilic orgy. Klages claimed that Schuler saw some kind of erotic mystery in the death cult. As proof of this, Klages cited the story of how Schuler analyzed a literary work in which two lovers kissed for the first time by moonlight on the fresh grave of their relative. The deceased relative, as it were, breathed this erotic impulse into them.

Strange as it may seem, such views were embodied in the Third Reich. We are talking here not about Hitler, but about the Reichsführer SS Heinrich Himmler. He repeatedly told me

The idea that in ancient times the Germanic peoples had a ritual to give girls for marriage to the village, where they underwent initiation, copulating with rural youths at the graves of their ancestors. In addition, many eyewitnesses said that he was personally present at the punishments and executions of female prisoners, and later began to project medical experiments into the field of sexual relations. In this matter, he seemed like a very consistent student of Schuler. Although why not. They lived at the same time, on the same German soil. Schuler was looking for high patrons at that time, and Heinrich Himmler's father was the tutor of the prince from the royal Bavarian house of Wittelsbach. Although this is just a guess.

22

Alfred Schuler has often been called a Gnostic. What was hidden behind this concept? Mystical knowledge (gnosis) was supposed to answer only one very old question - where does evil come from - ipse tunc? Catholics, such as Schuler's parents were, could not give him a clear answer. If, nevertheless, God is Almighty and All-good, then how can he allow interference in the earthly life of the enemy of the human race - Satan? And if he is all-powerful, then why doesn't he just get rid of evil? So he's also responsible for it? The argument about freedom as a gift from God to man, which is ultimately a condition for an erroneous path in the perception of evil, reduces this problem to questions about the quality of such freedom, the nature of evil and its origin. Until now, believers have not received convincing answers to such questions. It was in this question that the Achilles' heel of the Christian church was located.

Simultaneously with the formation of Christianity in the first centuries of our era, a doctrine began to form in the ancient world, which believed that it gave a valid answer to such questions. This doctrine was called Gnosticism. It was rather motley and was based on Jewish (the doctrine of the Apocalypse), Greek (the doctrine of Plato and the Stoics), Persian (Zoroastrianism) and even Indian and Egyptian mysticism. Dozens of religious groups built various systems with various gods, saviors, representatives of evil and also many good spirits. They supplied all this with their own terminology. In many ways, these groups and small groups differed from each other, but they were united by one thing - the dualistic essence of their teaching. In dualism, there are two deities, two kingdoms: the kingdom of darkness and the kingdom of light with a light deity at the head. In the Gnostic "Secret Teaching of John", an apocryphal tale of the 4th century, this bright God was described as follows: "He is an infinite light, holy, true purity. He is Indescribable, Perfect and Immortal... In general, it is impossible that someone

23

ANDREY VASYLCHENKO

understood him. He is none of the existing ones. but there is a subject that is excellent. Not as if he were excellent in himself, but his essence does not even have a share of eternity. Time does not exist for him... There was no one in front of him. since it exists only in the perfection of light demanded by itself, only in the true light comprehensible by it, Infinite magnitude, eternal donor of eternity, light, luminous sacrificer, life, sacrificer of life... which surrounds him, which is the source of life, the light of complete purity, the source of the spirit, the living water."

In some versions of Gnostic cosmogony, the realm of darkness attacked the realm of light, which led to the unfortunate confusion of worlds. It was the evil deity who created the earth, while the bright god had little in common with it. The light god embodied a part of himself in the material world created by the evil deity, where the light turned out to be contained in the souls of living people. Captured in the prison of the material body, the divine light (human soul) does not know about its divinity and its stay in the bodily prison. She is as if drugged, as if asleep. The Manichaean confessional books said that the soul was born "in this house of horrors, this castle of death, in this poisoned figure embodied in a bony body.

The "Secret Teaching of John" also described the emergence of matter and the taking of the soul into bodily captivity: the evil archons made a new creation from earth and water, from fire and wind, and therefore from the matter of darkness and desire and a protesting spirit, which became our shackles. They presented this cave of the created body to man, placing the shackles of oblivion on him. Thus man became mortal.

But a soul that has forgotten its divine origin can be awakened, brought to memories. This was available to the descendants of the parish of light, who can learn about their light divine basis and lead true knowledge - in Greek

24

## MYSTIC SS

"gnosis". Such awakened people almost immediately played the role of prophets or priests.

For example, in The Secret Disciple of John, Jesus Christ said: "I am the wealth of light. I am the mindset of abundance of light. However, I walked in the majesty of darkness, and I endured it until I left the prison... This is the prison of the body. And I say: "He who hears will wake up from a deep sleep" ... However, I told you all these things so that you write them down and pass them on in a hidden form, since this secret is not for those who hesitate. Among the secrets that were passed on were the following: "Cursed is everyone who gives these secrets for the sake of food, drink, clothing or other things."

Along with strict dualism, which provided for two equally strong deities: light and dark. — there has always been a more moderate variant. Here there is only one fallen light essence, to which the responsibility for the union of matter and soul is attributed. Evil here is not strictly separated from good, but is a fallen part of the light.

Therefore, one of the main ideas of gnosis is that the modern world is a kind of transitional state that has arisen due to some kind of mistake, and at some point everything will be corrected due to the intervention of divine light. And although the Gnostics often call Jesus Christ the Savior, yet they are not only a Christian denomination, but even a Christian sect. Of course, Christianity influenced the Gnostics, but did not produce them at all. The roots of Gnosticism go too deep into antiquity. The very first traces can be found in Iran. Approximately 600 years before our era, the prophet Zoroaster (Zarathustra), the creator of dualistic Mazdaism - parsism, spread his teachings here. By the way, the name Persia originated from the name of the latter. In this teaching, the good superdeity Ahuramazda (literal translation "the Lord the Wise") allowed the dark deity Ankhra Mainyu (Ahriman) to create the kingdom of darkness. To a certain extent, these two deities were balanced:

25

## 5, R Y ANDREY VASILCHENKO

Ahuramazda creates sixteen countries of good, the same number of countries of evil creates Ankhra Mainyu. In contrast to the pure "Ahurian" animals, Ankhra Mainyu creates dragons, snakes and other evil spirits. At present, the Persians were scattered throughout the east and India, where they hid from Muslim persecution.

So to speak, another Persian, Mani, who lived in 216-277 AD, was on the heels of Zarathustra. He created his teaching already on the basis of existing religions. By translating his books and texts into foreign languages, he hoped to create some kind of world religion. He intended to combine the teachings of Zarathustra, Buddha and Christ. His religious construction had a strictly dualistic basis. It contained two equivalent deities. For some time, the religion he created was quite loyal in the Sassanid empire. But then Mani was arrested. After a long imprisonment, he was executed on February 26, 277. The reason for this lay in the fact that the Zoroastrian priests saw a serious danger in the Manichaean

teaching. Mani's corpse was mutilated and put on public display. For almost a thousand years, from the 3rd to the 13th century, Manichaeism spread throughout Asia, North Africa and Europe. In the 4th century, the center of the Manichaean religion moved to Babylon. In the VIII-IX centuries, Manichaeism was the official religion in the state of the Uighurs, located on the territory of present-day Turkey. Mani's teaching penetrated even into China, where it existed until the 15th century! Gnostic-minded groups of Moslems survived among the Turkish Chavavites Here is a quote from their "Book of Shadows": "When an embryo appears, a good spirit descends on it; this is the light spirit of faith, which is created by the Light God. Now he is imprisoned in the body... He is distressed and weeps... He contemplates the body, which is a prison for the spirit of believers... He will leave this body when knowledge comes." At present, there are 67.8 million Turks, about 15 million, who are followers of the Alawite faith. Gnosticism still exists today. It has come down to us in the form of Theosophy, Rosicrucians, Anthroposophy. By the way, the creator

26

## MYSTIC SS

the next, Rudolf Steiner, even published the journal Lucifer-Gnosis. Gnosticism influenced the work of many writers and philosophers: Marcel Proust, James Joyce, Hermann Hesse, Thomas Mann, Carl Gustav Jung, Martin Heidegger, etc.

Gnosticism divided all mankind into three groups, depending on the content of light in them. At the very bottom of this hierarchy were the khuliki (from *khulie*, in Greek matter). Their essence follows from the very name - empty matter. Next comes physics. They have, as already reflected in their name, a soul and can, under certain circumstances, "awaken". Higher can only be pneumatics, consisting of pneuma (divine spirit), which originally comes from an abundance of light - the pleroma. They represent the bright pinnacle of humanity. In one of the late Gnostic codes we can read: "Until the end of the world three kinds of man and their descendants will live: pneumatic, psychic and earthly. They correspond to three afterlife: the first is immortal. The second will spend 1000 years. About warming in the holy book it is written that he will be exhausted. Thus, there are three types of christening: Luchovny, fiery, and water baptism". Elsewhere we can read about the tripartite division of mankind: "Pneumatic appearance, like light from light and like pneuma from pneuma, awaits complete salvation. "Hesychic view, like the light from the fire, is slow to realize." He stands "in the middle" and must decide for himself as to what is good. "The Hulic type is hostile in every respect, since it is dark and prevents the light from rising... He is the incarnation of hatred for the Lord" and is doomed to oblivion.

If humanity was once divided into three parts, then it was far from common for everyone to share the elite position of the bearers of light. The limited dark huliks, in their own closed circles, cared for their divinity, which, through missionary activity, was to prepare a new ascent to the light. Therefore, the "superiority" of the Gnostics must be in the shadows, not obvious. And not always closed.

21

## ANDREY VASYLCHENKO

The identity of these circles was chosen voluntarily. After Christianity became legal in the Roman Empire, there was an active struggle of various competing religious systems in the state, including the gnostics took part in the struggle. Many Christians and even priests were supporters of the Gnostic prophet Mani, as if supplying ammunition for this theological war. In his younger years, even Blessed Augustine was an adherent of this line! But again and again our eyes turn to Gnosticism in connection with later events. In the early Middle Ages, it became very widespread in Northern Italy, Rhenish Germany and Southern France. The new faith arrived in Western Europe via trade routes from Bulgaria. Originating in Bulgaria in the 10th century, this doctrine was called

bogomilism, and the followers were called bogomils. To a certain extent, they followed the heretical teaching of the Paulicans, which was very widespread in the Eastern Roman Empire. Having taken root in Western Europe, this Gnostic trend was called differently. In the German lands, Catholic priests identified him with Manichaeism. In France, the new Gnostics were called Albigensians (from the city of Albi), Waldensians (from the name of the Lyon cupia Pierre Valhode, who, as the legends say, gave away his property and proclaimed poverty as a life pdeal). They called themselves Cathars, that is, pure. At the beginning of the 11th century, a real threat arose that Catholicism would be ousted not only from the South of France, but from Flanders, Champagne and some German lands. Church and secular authorities decided to join their efforts. A crusade against heretics was proclaimed. In 1209, an army of 50,000 men invaded the county of Languedoc. A terrible massacre began. For example, in the city of Beziers, 20 thousand people were gathered on the square in front of the church of St. Nazarius, who were beaten by the crusaders. This is where the famous legend comes from. Having learned that Catholics were in the crowd along with the Cathars, the crusaders turned to the bishop.

28

## MYSTIC SS

pu: "How to distinguish heretics from devout Catholics" A harsh answer followed: "Kill everyone, the Lord will distinguish his own." This crusade ended a few decades later. The last stronghold of the Cathars was the castle of Montsegur, which was considered sacred. In March 1244, after 10 months of siege, the castle fell. After the fall of Montsegur, about 400 people remained in the zhny. Of these, 200 were "perfect" (pargais) - the priests of the Cathars. All of them were burned at the stake of the Inquisition. After that, the Gnostic traditions were transferred to the halls of the secret societies.

Many converts to Gnosticism have seen the rebirth of spiritual light in another body after death. But the new body was only a new prison for the spirit. Pneumatics were called upon to break this ominous cycle of constant languor of the soul in the prison of the body and bring the kingdom of light closer, establish it on earth and reunite with the divine light.

When it comes to light as a divine manifestation. then, as a rule, it was said about the metaphysical, invisible light. Only certain gnostic systems, such as that created by Mani, considered physical light - from the sun, stars or moon - in the same way as a megaphysical concept. Mani believed that the sun and moon arose after the crucifixion of the evil archong. These luminaries were called upon to weaken its power with the help of light. That is, the sun and moon were created from purified, true light. How did the return of light to the realm of the good deity proceed? It was described as follows: "In order to bring the light back home, the warm side was involved. It allowed the purified light, with the help of three wheels (fire, water and wind) through the "column of greatness" (the Milky Way) to reach the lunar ship of light, on which, at the full moon, when it is completely light, it goes to the sun, and from there to the new Aeon." In a Manichaean sermon, this was described as follows: "I can open the doors to the column (greatness) in front of me ... I can cross on a ship of light and find peace."

29

## ANDREY VASYLCHENKO

In some Gnostic systems, spiritual light could even be found in animals and plants. In some cases, this led to veganism, which was supposed to help not interfere with the souls "caught" in the bodies of animals. In other cases, on the contrary, this led to ritual gluttony in order to accumulate the trapped light in one's own body. Thus, with the help of plants and animals, it was supposed to provide their own "trip" to the saving kingdom of light.

The Setnans can serve as an example of a scientifically substantiated gnostic system. Their faith was based on the so-called "Egyte Gospel". This work dates from the end of the 5th century AD. According to their ideas, on the Higher Pleroma - the analogue of the sky - there is an invisible spirit. Here this higher being has sealed five seals. On the Lower Pleroma there is an Enlightened One — Foster Eleleth (Light-bearer = Lucifer), who longed to spread his influence on the material world. Hulic Sophia and the demiurge Saklas, who built the world, then create a man. In this case, Gnosticism is based not on the evil intervention of darkness in the material world, not on a divine error during its creation. The father of ordinary people is Adam, enlightened people - Seth. These holy Gnostics live in Sodom. "Seth poured his seed into selected individuals specially selected for this purpose." Researchers suggest that the "Egyptian Gospel" was named so precisely because to attract the attention of religious Egyptians. The emphatically Egyptian nature of this teaching was chosen so that the Gnostic Set would compete with the Egyptian god Set. A different interpretation of the events in Sodom and Gomorrah contrasts the Egyptian Set, who had some homosexual tendencies, with the new Gnostic Set that came from Judaism. But the borrowings from Judaism were only partial. So, for example, the sodomites, branded with shame in the Old Testament, were interpreted by the Sethians as a chosen race. Here, as often

thirty

## MYSTIC SS

when creating philosophical or religious systems, distortion, inversion occurs: in the original texts, some fragments are either distorted or completely interpreted the other way around. The Sodom of the Old Testament, mired in sins, in the Egyptian Gospel was turned into a gathering place for the holy Sethians. Or another example of inverse. To save the Setians from Satan, Set came to their aid in the form of Jesus. Christ appears again in the Setian cosmogony as a divine flame in the Lower Pleroma, but he is a completely different phenomenon than Jesus, in whom Set incarnated. Such an intricate abundance of characters mentioned here points to the extreme complexity of Sethian mythology.

Almost all world religions reveal some Gnostic motifs in themselves. For example, the Christian mysticism of Master Eckhart provides that in the essence of man there is a hundred attae (spark of the soul), which seeks to reunite with God. The architecture of Gothic cathedrals brings us back to the French abbot Suger of Saint-Denis. This abbot got acquainted in detail with the works of the fifth century, in particular with the "Theologian of mysticism" by Dionysius Pseudo-Areopagite. It was in this work that inspiration was found for the creation of the Gothic style of the churches of the abbey of Saint-Denis. The Theology of Mysticism stated that God is light. After reading this thought, the active Parisian abbot began to increase the windows of churches so that God could get into the temple. Moreover, the window openings were built so that the light streamed on the lectern. As a result, the Gnostic thought of Dionysius Pseudo-Areopagite played a decisive role in the emergence of Gothic architecture.

One of the main differences between Christianity and Gnosticism was the androgynous, bisexual nature of the Gnostic deities. However, there was some commonality in the area of the sacraments: many of the Gnostic groups attached special importance to Christian baptism. But, on the other hand, the Manichaeans and Cathars refused to be baptized in mother water. Instead of the traditional baptism, the Cathars carried out the ritual of sopzmtception - baptism with the spirit

## ANDREY VASYLCHENKO

through the laying on of hands. Another example: some Gnostics practiced unction, or unction, for the final victory of the soul over the body and its reunion with the light before death.

The God of the Old Testament of the Old and the Greek God of Christ radiated light, but for the Gnostics they were not identical. They did not recognize that Christians and Old Testament pudes worshipped the same deity. The Old Testament God of the Jews, who created the earth, matter, could be associated among the Gnostics only with an evil deity responsible for the disasters of this world. Following this logic, the Gnostics often put an equal sign between Yahweh and Satan. As a result, Jews and Jews in general were considered by many gnostic systems as devil-worshippers. It is in this premise that the longstanding anti-Semitic and anti-Jewish traditions of Gnosticism lie. Christ himself was regarded by the Gnostics as a fighter against the Jewish deity. According to the Christian theologian Irenaeus, the Syrian Gnostic Saturnilus, who lived in the 5th century AD, taught that Christ appeared to destroy the god of the Jews.

Gnosticism is in many ways the classic religion of crisis: people only questioned the origin of evil when things were going badly for them. Gnosis can be regarded as a kind of protest religion that appeals to the intellectual elite, focusing primarily on political and economic difficulties.

But back to Alfred Schuler. Why was Schuler called the last German Cathar? Let me remind you that Alfred Schuler was born in 1865 in Mainz, a place that was inhabited by Cathars at the beginning of the 11th century. Remains of their Mo cemetery have survived to this day.

32

## MYSTIC SS

nah Ecbert Schonau, while still a young canon, found himself in these places in 1140. Here he first became acquainted with the Cathars, who were very common in the Rhine region of Germaninus. Local Cathars, like the Catholics, tried to conduct their missionary activities. Later, Ekbert Schonau used the knowledge he acquired in Mainz to write speeches denouncing the Albigensian heresy. During trials and mass executions, he noted: "They went to a painful death from fire not only fearlessly, but even with some kind of joy." Schuler was interested in the real story since childhood, although his parents were not the indigenous inhabitants of these places.

His interest was strengthened when he became acquainted with the literature devoted to the secret sciences, which was published in abundance in the nineteenth century. Perhaps the decisive role here was played by the books of Henry Papus, who, by the way, in his letters to Schuler referred to him as "master and master." Papus himself was a man who showed far more than idle curiosity towards the Cathars and Gnosticism. In 1907 he founded the "Gnostic Catholic Church", which appeared after the schism of the Neo-Albigensian Church, established in 1890 in Paris by his assistant Jules Doinel.

Schuler's correspondence with Papus began in 1899 and lasted for almost a decade and a half. The influence of Papus on Schuler was undeniable. In one of Schuler's articles, one could read about an all-pervading master with the appearance of serpents, who continued to interpret the Bible. In the previously published Green Notebook by Papus, one could find the following passage: "A man was aware of the sources of all fertility and ate beautiful fruits with his wife and the blessings of the master rested on them. They entered from the life of dreams into the conscious and independent life of the children of light. They honored the memory of the master in the form of a snake." We could learn about such reverence from some medieval philosophers. In addition, in other works of Schuler there are places in which he speaks positively about snakes:

2 - 1852 Vasylichenko 33

## ANDREY VASYLCHENKO

Oh, let the new one sacrifice us to the sweet earthly god, the place of Eros awakens the sacred chill

Or another snippet:

That black-robed magician standing by the pillar with snakes on his chest?

Or here is one more possible borrowing. An excerpt from Schuler's comments on music: "Even the music that accompanies dinner parties is here restored to its original exodus. It rings in sweet harmony like a vibrating axis stretched between this and the other world. This is the starting point of all music." And here is what Papus wrote in his "Green Notebook": "The strings that are stretched like an axis between this and the other world always vibrate in sweet harmony." From Papus' Green Notebook, Schuler also borrowed the wording of the "great Telesma".

There is no doubt that at first Schuler drew his knowledge of gnosis and Gnosticism mainly from the notebooks of Henry Papus. But over time, his knowledge expanded. One eyewitness recalled that he somehow rummaged through Schuler's archive. "It contained a large list of occult works, which was either compiled by Schuler himself, or at least copied from somewhere. The main parts of this material dealt with high-ranking Freemasons and Theosophy. It mentioned the idea of H. P. Blavatsky about "seven forms of consciousness". Mention was made of the French neo-Gnostic Eliphas Levi, the German theosophist Franz Hartmann, and the occultist Karl Kiesewetter. Despite his interest in the occult, Alfred Schuler had a very negative and even hostile attitude towards Freemasonry. One quotation is enough: "Mason as a proto-goat of Pudaism."

Schuler was also interested in the Templars, who, because of the worship of a bearded head called Baphomet, were burned at the stake. He declared the Knights Templar to be hidden Gnostics. It is possible that they had connections with the Cathars and the Islamic Gnostics. The revival of the Templar doctrine is officially about

34

## MYSTIC SS

came at the end of the 19th century, when Karl Keller and Franz Hartmann founded the occult "Order of the Oriental Templars" in 1895. In 1905, its leadership passed to Theodor Reuss, and later to the Englishman Aleister Crowley. To a large extent, the rituals of the "Order of the Eastern Templars" were adopted by the already mentioned "Gnostic Catholic Church". As for Schuler's orientation towards the French Templars, it was precisely this that served as a prerequisite for the export of this teaching to Germany. Traditionally, it was believed that the Gnostic tradition was transmitted along the following line: Cathars - Templars - Rosicrucians - Freemasons. But in many ways this tradition was profane. The true chain of transmission of Gnostic traditions from late antiquity to Schuler's works has remained hidden, a mystery. Schuler was considered the last German Cathar, since it was he who clearly perceived in his works the tradition of the French Gnostics and Albigenses, and besides, unlike numerous representatives of neo-Gnosticism, he really believed in what he taught. Ludwig Klages, to whom Schuler complained that he was being sucked out by some kind of vampire, everywhere advertised the influence of the Cathars on the works of his friend.

The same Klages reported the following about the preparation for a series of reports on the essence of Rome, the "eternal city": "I turned my participation into the extraction of material (for example, about stonks) and the re-study of each report." In his speeches, Schuler referred directly to the Gnostic "Egyptian Gospel". "I end this discussion with a few passages from the so-called 'Aeginian Gospel', which, moved into this circle of ideas, takes on a new meaning. When Jesus was asked when his kingdom would come, he replied: 'When two become one, and the external (that is, the mixture of substances in the body) will be like the internal (the mixture of substances in a candle), but will be neither male nor female.'" This was followed by a reference to the three types of sexlessness given in the Gospel of Matthew: "He said to them: this word does not contain everything, but to whom it was given; for



and no. BE

## ANDREY VASYLCHENKO

there are eunuchs who were born in this way from their mother's womb; and there are eunuchs who are castrated out of men; and there are skoitsy who made themselves eunuchs for the Kingdom of Heaven. Who can contain, let it contain".

In his report "Houses of Life", Schuler cited graffiti as evidence of the penetration of Christianity into the palaces of the Roman emperors. which depicted a crucified man with the head of a donkey. The caption to the drawing read: "Alexamenos prays to his god." Klages pointed out. that we are talking about a mixed essence, which was revered by the Christian sect of the Gnostics, equated Christ with the Egyptian Set. Here we are talking about the familiar to us se tians.

But for now, let's get back to some facts of Schuler's biography. As we remember, he met Derleth in 1894. He was a man who not only preached aggressive, almost orderly Catholicism, but was also well acquainted with other religious movements. He first felt the Gnostic influence after meeting Sir Joseph Peledan, Grand Master of the Rosicrucian Order and the Temple of the Grail. Somewhat later, Derleth, like Schuler, met Henry Papus. It was Derlet who suggested to Schuler one interesting

thought.

In his report "Terms, games, the solar child and Caesarism", Schuler pointed out the possibility of shedding blood to master the light of the enemy. Op highly recommended studying the topic of "Bloody Ritual Murders" in the writings of the Bavarian philosopher Baaler. Franz Benedict von Baader (1765-1841) was born and died in Munich, where he studied Theosophy with Jacob Böhme. In his environment, he was considered a Gnostic, although in fact he remained a Catholic all his life. It was Baader who was one of those bridges that led to German idealism.

Summing up some results, we can safely say that Schuler came into contact with the Gnostics and the French Cathars only through contacts with Henry Papus. The same can be said

36

## MYSTIC SS A

zat and about Derlet. Klages, who himself was interested in the Gnostics, took part in the preparation of Schuler's most famous report, "On the Essence of the Eternal City." In addition, he studied various theosophists whom Schuler quoted in his writings.

But all of the above are only, so to speak, outward signs that Schuler was a Gnostic and a Cathar. But such signs must be confirmed by some inner convictions, which are easiest to find in the works of Schuler. You don't have to go far. Let us dwell on the same report "On the Essence of the Eternal City", one of the tasks of which was the Gnostic enlightenment of the public: "The speeches "On the Essence of the Eternal City" are full of psychic content. They are addressed to the soul, not to the intellect. They carry psychic vibrations and try to find the internal sources of light in the listeners. They are erotic bows, their intention is to copulate and give birth to light, that is, to perform a religious action." Schuler had to fertilize the listeners with his words, which were designed to awaken the inner light in them. He really spoke to the soul, not the mind.

Schuler ended some of his reports with the words: "The time has come for the name, dressed in flesh, to discover the secret of the lamp and rush on the Helios team over the fresh cracks of the smoking arable land, bringing the spiritual glow closer." The concept of "lamp" belongs to the ancient Gnostic tradition and is already found in the original Manichaeon treatises.

Schuler believed that the symbols of light could be not only certain gems, but also a chicken. "The white hen is the symbol of the telematic lamp of the soul. It's the chicken of the soul... the chicken mystery." The concept of telemata (from the Greek "telein" - completion) was first encountered by the legendary magician Hermes Trismegistos. He used it in his book The Table of Smaragda, on which many medieval Gnostics relied. The book itself is still a mystery. There is no indication of time or

37

ANDREY VASYLCHENKO

to the place where she appeared. Perhaps it was written by the Gnostics themselves in the 16th-13th centuries of our era. One way or another, but the Gnostic tradition presents Hermes, the oldest of all Philosophers, as the author of this document. There are two ideas about Hermes. Some make him an Egyptian; but by proclaiming him a contemporary of Plato, they violate the whole chronology. Others claim that he is the king of the Greeks who was in Constantinople, but this confuses the situation even more than the first statement.

The table itself stated that in the inner darkness of things a certain radiation of the world spirit is hidden, the main instruments of which are the sun and moon; and he himself exists in a kind of moist vapor. This powerful force is included in all earthly things; it is she who is the creator of the perfection of things and the whole world. This force is a certain digesting factor, perfecting all things, in which heaven and the earthly disposition of things were found to interact. This force is the quintessence of all things, the treasure of the world taken away by darkness. cleansed from all earthly defilement. The "Table of Smaragda" is nothing more than a presentation of the doctrine of this excellent essence, which was called the Elixir of Life (Evg utsae), the fifth essence. It is from this phrase that the current concept of quintessence originated. And here we are in direct contact with alchemy. The fact is that the fifth essence in alchemy was called a special essence that existed along with earth, fire, air and water. Digressing from lofty matters, I would like to give one more evidence of the penetration of Gnosticism into our modern life. Think of Luc Besson's The Fifth Element.

But if all living beings come from a source of light, are they the same in telematic light? How did these ideas affect Schuler's political views? Klages knew best about Schuler's political views: "... he was not

38

MYSTIC SS

neither a radical opponent of Marxism, nor an enemy of the haves; he only wanted to use the latter's money properly. He never felt poverty and appeared in society with the natural honor of a man who seems to know nothing about everyday difficulties. But nevertheless, Schuler has a formula given to a young worker, which is not without a certain revolutionary potential: "Do I advise raising wages? Shorten the working day? Factories on fire!" And we again see Schuler's obsession with burning. At the same time, he did not give up his religious-gnostic ideas. "There are no owners or property in public life, since the possession of a lamp is common. Everyone lives in everything. That is why the concept of property is absolutely alien to prehistoric times. In the Middle Ages people were ashamed of possessions and, as if justifying themselves, called it "solar flax"... Since each whole is a feeling of solidarity, it goes without saying that this word must be correctly understood. The signs of the old race have been preserved by the only primitive people of our time - the Russians. Based on telematic vibrations, they are trying to tear down the house of cards of evolution." It is surprising that the Munich esoteric Schuler cites the Russian people as an example of a witness to telematic vibrations. Here

Involuntarily, a connection with Papus, who was at the court of Nicholas II for some time, suggests itself. But this does not mean at all that Schuler, thanks to his gnostic-motivated egalitarianism, joined the left political camp. On the contrary, he classified the French Revolution, social democracy and anarchy as "the coming out of the lower festering masos." The only problem he associated with the French Revolution was the assessment of the massacre of the aristocrats, the special bearers of light. In *The Nobility of Labor*, he wrote: "The guillotine of this shameful race is cracking on noble spines. The last perverse sexual crime against the light and the soul."

39

#### ANDREY VASYLCHENKO

In general, Schuler dreamed of replacing the traditional school with its analytical-abstract subjects with boarding schools with separate education for boys and girls. Of course, they should not have a target setting for the formation of masculinity, since everything came down exclusively to the functions of a man, which progress presented, but would have a harmful effect on the magical aspect. Schuler saw in his contemporary school only a matrix for the brain, which had a detrimental effect on mental abilities. Instead, he advocated youth houses in which, during puberty, sensual activity would turn into a mysterious, light-bearing mystery: "The focus of the Aryan youth houses, despite the remoteness in time, is external, varnishes in the internal structure are sensually transcendent mysteries of the earliest love." There, the young man, on the basis of his extremely high luminous potential, would become "completion in himself". He could no longer be seen as an inferior person. The youth, due to their "rage of illumination," became an end in itself. Of course, it would be very difficult to derive a specific pedagogical theory from this rather lengthy theory, but we again find certain features of Schuler's views in the National Socialists. Take, for example, the slogan popular at the end of the 1920s: "National Socialism mobilizes the youth wolf." There, as in Schuler's dreams, there was no co-education, the school curriculum was not focused on knowledge overload. Weren't the elite educational institutions (Napolas, Adolf Hitler's Schools) built on the model of youth houses?..

Schuler's definition of light and divinity can be found in verse form. So, for example, in one poem he refers to the supposed homeland of his ancestors:

Light from the end of the road

between wood and steelworks illuminates the latest divine life

40

#### MYSTIC SS

Another stanza can be interpreted as moving the cosmic struggle between light and darkness:

They live - two from the Universe, dissociating themselves from the common, immortal, whom they know as enemies:

foggy nskry rip up the night,

brought into being by chance.

Schuler also turned to the classical metaphors of Gnosticism, such as the pearl in the shell, the image of the soul chained in the body.

I am the light drunk at night.. I am the pearl that filled the shell

I am the intoxication that rejuvenates this world. I am life.

The beginning of the stanza "I am someone" can be found not only in George's poem "I am one and two of me", but also in various ancient Gnostic texts. This wording, inherent in gods and prophets, is present in Schuler elsewhere:

My whirlwind of fire longs for your blood Your red grain streams from hearts. Me

slowly vypnvaet bright life.

During one of his dives into the past, Schuler saw "beyond the gates of history" a bright paradise state. He saw modernity in a manner characteristic of Gnosticism—emptiness, darkness, cold, and torment. So what did the future look like? The "coming kingdom of light" awaited man. But how to reach it? This was possible only after getting rid of the bodily cover of light. Here we see the classic richness of Gnostic thought: the body prevents entry into the realm of light and must be left behind like a tired suit. Or, in another way, an enlightened person is surrounded by ethereal clothes - the cover of every living person.

In Schuler, we also find the view of the savior in the form of a "solar child" that is often found in Gnostic systems: "I

41

ANDREY VASYLCHENKO

I admit that from time to time the essence of life appears in the form of a child who sometimes rises from a great tide of peoples, then there must be a turning point in life, a mysterious world upheaval that concerns all of humanity, the sunrise for a new life. However, how do these always passive solar children, who remain children for life, act? "The polarization of the 'solar child' moves outward a more active entity that seems to surround him, which, so to speak, forms the inner courtiers of the solar child." After that, surrounded by a radiance, which Schuler called the "pink Ring", the "solar child" sent out powerful streams of its splo in all directions, which resembled a solar wheel (swastika) in shape. Schuler was talking here about a superhuman form that he could not forget, comparing it with the last look at Sodom. And here we see the traditional Sethian idea of Sodom as a kingdom created from the seed of the great Gnostic Seth.

Schuler saw a light carrier, a "sunny child," in Jesus: "At the same time, images of a new adventure novel appear before me: the desert of upper Egypt. Time of action: expiring paganism. The final victory of the sexless Ipsus, filled with solar essence. Schuler depicts Insus as asexual, in some versions as castrated, since the "sunny child" had an androgynous nature.

What was the relationship between the "solar child" and the center of light? According to Schuler's ideas, the "sun child" was identical to the god with the fiery seed that created the core of the universe. Therefore, the center of light and the "sun child" are one; the center of light can also be seen as the god who produces the "sun child".

In Schuler, we also see the ideas of various Gnostics that the souls of people were collected on the Moon, then to be delivered to the Milky Way. The gathering of souls (light) on the Moon explained the rise of the Moon. Then the souls of the people were reunited with

42

MYSTIC SS

central metaphysical light. Schuler uses these gnostic motifs in his writings: "Then their gaze dived into the full disk of the moon in a star-filled sky.

It seemed that from pure sacred passion their souls would go there." What happened next on the Moon is hinted at by one wording: "moonlight dripped like pearls onto a path paved with bricks." The pearl, as we remember, was considered by the Gnostics as a standard metaphor for the soul. That is, to a certain extent, the souls of the dead could return to earth in the form of light. By the way, about the Moon: the Deputy Fuhrer, Rudolf Hess, after the Nuremberg Tribunal, which sentenced him to life imprisonment, kept a map of the Moon on the wall of his cell. This was due to his love of astronomy. He believed that it was from there, from the moon, that his salvation would come, the last SS battalion. It wasn't just a coincidence. It is well known that Hess was fascinated by medieval mysticism. Walter Schellenberg wrote about him in his memoirs: "He often quoted entire paragraphs from the books of soothsayers, such as Nostradamus and others whose names I do not remember." Others claimed that Hess was obsessed with the mystical mortification of the flesh - one of the practical components of Gnosticism. There is no evidence that Rudolf Hess knew Alfred Schuler, but Hitler's future assistant, who lived in Bavaria, was fond of mysticism and Gnosticism. Most likely, he was not only familiar with Schuler's pseudonym, but also attended his public speeches. Despite some egalitarian pronouncements, Schuler was characterized by a traditional elitist gnostic thinking. Before starting his talk on the eternal city, he once told his guests that he did not attach any value to large human masses. No less consistently he accepted the idea of the tripartite healing of mankind. He called the materialistic helpers exoterics. Due to his materialistic nature, he considered them extremely superficial. He called the classical physicist a "relative liegent", he was equally dependent on knowledge,

43

ANDREY VASYLCHENKO

and from the church. Pneumatics are a completely different type of people. By virtue of their natural aspiration, they are prone to inner experiences. These people are at the center of all his thoughts. They are the key to deciphering all events. The experience for Schuler is the knowledge of one's own light, one's own divinity. This knowledge is associated with the perception of the dualistic division of the world, with its struggle between light and darkness, which explains the historical events that were the result of the struggle between two principles. It was far from accidental that Schuler used the wording "by virtue of his natural desire" in relation to pneumatics. In his understanding, the class of pneumatics had a very specific biological expression, although it was not limited to representatives of one or several ethnic groups.

However, if true knowledge is by no means accessible to everyone, then the secret language should have become the lot of only the Gnostic elite. Schuler repeatedly stated that he would remove the words "Telesma" and "telesmatic" from the secret language.

Schuler even tried to give a Gnostic interpretation to such a natural science concept as an electron. "Half-mad about a vibrating complex of light, consisting of an innumerable number of active and passive electrons, flashing from mutual friction. These are the flups of indefatigable movement, which are the basic substance of the Universe. These fluids create a halo, a halo of creative light that surrounds us and everything that exists... As I suppose, this substance is identical to the "big Telesma" and is depicted in a similar way. Her saving transfigured power resides in the blood." As you can see, for Schuler the concepts of electron, fluid, Telesma and blood were almost identical. This can be seen in the description of the Hermetic liturgy that Schuler practiced. "After they said the words of the prayer, they kissed each other and went to eat the sacred (purified) food that did not contain any blood." Not surprisingly, many Gnostics were vegetarians. For them, blood was whereabouts

44

MYSTIC SS

divine soul. They feared that when eating food, the light of the soul would be scattered, the core of the soul or the "seed of the angel" could split and become even more intertwined with the matter of the body. "When the wave of blood becomes enlightened, then I call it existing life. This designation came to me along with my experiences." Consequently, it seemed to Schuler himself that enlightened blood, a kind of bloody lamp, overwhelmed him. "The possession of light is our participation in absolute life... On the other hand, one gets the impression that such light is associated with currents from the Universe, in which it should be distributed. Those who are in the light experience these currents as cold chills. But, uniting with the essence (essence) of blood, they acquire joyful warmth." Consequently, there is a center of light in the Universe, from which these "fluids" and "streams" descend on a person. Schuler described it this way: "I call the substance that gushed out of the Universe cosmic. Eros Kosmogonos seems to me a late symbol of such an origin. Now we can understand why the Munich philosophers who rallied around Schuler were called cosmists. Obviously, Schuler saw the gods as a symbolic embodiment of real processes. In all Gnostic systems, the cosmic content is common. Is the origin of nature unique? Schuler felt "chills," for example, when "a sudden idea, like a luminous spark, inspired creative action. It was the telematic force that disturbed the personality." The same report "On the Essence of the Eternal City" only externally concerned the ancient metropolis. In fact, Schuler was talking about the fate of Telesma in earthly events.

And here is another significant place in the works of Schuler. In the Triptych of Eros, he rather quickly found the cause of strict Christian morality — the Jewish "syphilis": "Christian degeneration. With her plague morality. With her shame. With her Jewish sifn-FOX.

45

ANDREY VASYLCHENKO

Strangely, at the end of the 19th century, syphilis was considered a "French disease", and not a Jewish one at all. Isn't it Schuler's idea that inspired some of Hitler's passages in Mein Kampf? "The fight against syphilis requires a fight against prostitution, against prejudice, against old ingrained habits, against many old ideas, outdated views and, above all, against the false holiness that has taken root in certain sections of society." Hitler also proclaimed syphilis a Jewish disease. Many researchers believed that this was a consequence of the fact that Hitler's early years were infected with this disease by a Jewish prostitute. The version is more than contrived. There is a simpler explanation - the ideas of Alfred Schuler.

But let us return to the human soul in the Gnostic view. The transmigration of the soul was an integral part of the Gnostic faith. The burdened soul travels after death from the body to the body, until it cognizes its bright, divine essence. Only then will she be able to free herself from the shackles of yet another bodily prison. The Gnostics envisioned both the direct transmigration of the soul and its inherited "transfer." Depending on one or another gnostic system, the prerequisite for reunion with the light was either the realization of one's own divinity by the soul, or an exclusively pious way of life. Some systems spoke of the existence of an intermediate sky or Pova land, which was located on the way to the highest sky. The souls that got here could return back to the sinful earth in a new body. The Cathars went even further. In their religious system, they established that the transmigration of animal souls can take place, which is associated with the so-called warm blood. Specific references were made to horses and lizards. We can also find references to the connection between the soul and blood in the Bible in the Book of Leviticus (17:1 1-14): this blood cleanses the soul. That is why I said to the children of Israel: Not one soul of you shall eat

46

MYSTIC SS A

blood, and the stranger living between you must not eat blood. If any of the children of Israel and of the strangers who dwell among you catches a wild beast or a bird that can be eaten, he must let its blood flow out and cover it with earth. For the soul of every body is its blood, it is its soul." The Cathars also explained the connection between the soul and the body of a person: "The soul of a person is nothing but pure blood." After death, the soul forcibly leaves the human body. But does she incarnate in a new body or simply remain incorporeal? The Kagars explained it this way. After death, the soul that left the body begins to be tortured by air demons, and therefore it seeks protection in a new body shell. Only the pure (Katari) could immediately reunite with the light. None of the Cathars was supposed to be reborn in bodily form after death.

Given the fact that the human soul could be reborn in an animal body, a special attitude towards animals was envisaged. But do we find respect for animals in Schuler? For him, the history of the world has evolved with man as the driving force behind evolution. In the process of his development, man was overwhelmed by the struggle of opposites. Schuler could not accept the "destruction of any kind of fauna and flora", which was the result of an unbalanced being of a man and threatened to turn the earth into a lunar desert, since men were mainly driven by selfishness and murderous passion. Klages witnessed Schuler's specific attitude towards the animal world. He described the small apartment in which Schuler lived with his mother as fantastic housing. A thoroughbred black cat Moritz wandered around it, feeling like the owner of this territory. Schuler's love for animals spread not so much in breadth as in depth. In the eyes of an animal, Schuler saw his own soul, and therefore built a relationship with him as with his beloved. That was the reason for the long conversations... with the cat Moritz. From animal food, Schuler ate only fish. Cathars in their time from

47

ANDREY VASYLCHENKO

refrained from killing and eating the meat of dead animals, since they were, like people, bearers of light. But this did not apply to the fish, which were born not from light, but from water.

But let's get back to the transmigration of souls. Today, many people, including Christians, who were in a state of clinical death, describe a bright tunnel. The Christian Church shared this opinion in many ways. It was through the long tunnel, which consisted of light, that the souls of Christians entered the Kingdom of Heaven. This view is often illustrated by the paintings of Hieronymus Bosch. For example, one of his creations, written around 1500, which was in the Venetian Doge's Palace in Venice, "Ascent to Heavenly Paradise". In the picture you can see angels who accompany the souls of people to heaven in a kind of huge light tunnel. It is still not clear whether Bosch's Katar was a Pgnostic or whether his paintings were dictated exclusively by Christian teaching.

What was Schuler's position on the transmigration of souls? Klages said that Schuler considered life "open" only if there was an interconnection between the world of the living and the dead. Life would be "closed" if such a connection were cut off, "sealed". Schuler once declared: "Only the dead are the quintessence of life. Only those who have crossed the threshold of death in order to experience the telesma and the core of light, and then return back to call the living to the light of life. However, they could [again] be born where death occurred, and therefore... a young, liberated life brings even the dead a shiver of bliss. This is an open life. A closed life forbids the return of the dead, it seals the other world, turns the sky into a closed supper. This light of youth seemed to Schuler the main principle of reincarnation.

In old age, a luminiferous product grows in the body simultaneously with the loss of sexual function. It is he who prepares the "return of the soul home." For Schuler, this was some way of inheriting

48 A

## MYSTIC SS

memories: "Whoever lived in the body knows that in his memories he can see the most ancient times... This is my theory about the transmigration of souls and rebirth." Schuler defined himself as nothing more than a "low-burning lamp." But this was quite enough for him to plunge into the past and tell his guests about it. The transmigration of souls might seem like an insignificant plot in Schuler's teachings, were it not for one figure that we will encounter throughout the book - SS Reichsfuehrer Heinrich Himmler. Only Schuler's teachings can shed light on why the head of the "Black Order" considered himself a new incarnation, the reincarnation of King Henry I ("Heinrich the Fowler"). This was not just a secret dream or fantasy, but a fully formed conviction that led to the appearance in the Third Reich of a special cult of "Heinrich-Ptselov."

Or here is another topic that at first glance has nothing to do with National Socialism. Hermaphrodite. Klages more than once described Schuler's attempts to comprehend the ancient concept of a hermaphrodite. Schuler saw a reflection of the essence of an enlightened person in the ancient asexual or bisexual Uranian, primitive primordial being. The German romantics of the 19th century expounded their bold dreams of the lost "androgyny" of the primitive world. This prompted Schuler to think about the disappearance of a missing person. Fortunately, in the Gnostic literature there was enough "information" on this issue. In addition to designating the androgynous essence of the highest deity, there were quite definite references to the hermaphrodite: "When Pronoia saw the angel, she fell in love with him. However, he hated her because she was in the dark: she wanted to hug him, but could not do it. When she could not satisfy her love, she shed light on the earth. On the same day, this angel [precursor of the primitive man] was called "bright Adam". He became a "bright man of blood"... Eros arose from this first blood, who was both a man and a woman... When all the gods and their angels saw Eros, they fell in love

49

## ANDREY VASYLCHENKO

whether it. When he arose among them, he kindled a light in them. As from one lamp light is lit in many lamps ... so the first desire arose on earth. Or another passage: "When Sophia threw a drop of light, it glassed into the water. It immediately became obvious to a man that there is a man and a woman. That drop first formed into a woman's body. She assumed the form of a mother, who gave birth to an androgynous man, whom the Greeks call a hermaphrodite. The Jews call his mother Eve, which means life.

Schuler, in his report on "solar children," gives a kind of exegesis of ancient Egyptian myths about how the gods impregnated themselves or produced androgynous children without a father. Schuler believed that in any story that talked about the birth of a child without a father, it was about the birth of a hermaphrodite.

The telesmatic essence, according to Schuler, was not one thing. It was divided into a passive female part and an active male part. The light appeared as a result of the "mutual soptia" of these parts. Schuler called this process "the eternal wedding." Therefore, in order for a person to be fully enlightened, both male and female substances had to be present in him. "The male essence and the female essence separately are dead." However, the separation of the sexes did happen, which led to the disappearance of the cosmic cells. Win" for this, Schuler shifted to men, "agents of evolution": it is the man, as a creative principle, that drives God out of his heart.

In the text of one of his reports, Schuler wrote: "Neither man nor woman. One gave birth to everything. No one in existence has generated light, No one commands the light... From it life rolls in golden spirals. A nitrokey rotating swastika. Several decades after



writing these lines under the sign of the swastika will produce new hermaphrodites. First, they will deprive of sex (sterilize) people who are hereditarily ill, then "racially inferior". These actions, however monstrous they may be,

50

MYSTIC SS

there is a perfectly logical explanation. But no one is able to answer why the Nazi regime sterilized criminals who were held under certain criminal articles. For the purpose of re-education? Or maybe to awaken the inner light? ..

In general, the Gnostics paid special attention to reproduction, since it was precisely this that served to capture souls in an earthly body. Not surprisingly, the Gnostics had many sexual restrictions. Among the Cathars, for example, sexual intercourse was not considered a diabolical process, and a demon was in a pregnant woman. Therefore, the Cathars forbade even in case of emergency to touch pregnant women - this was strictly forbidden. But here it was not at all about discrimination against women and a hostile attitude towards them. Among the Albigensian "perfects" there were even women. In the view of the Cathars, Satan created both man and woman, and therefore, to a certain extent, they were equal. As a result, both sexual perversion and sexual relations between spouses were presented to believing Cathars as equally grave offenses. An attempt by the Bishop of Qatar, Philip, to carry out a reform and proclaim that sexual relations even for the "perfect" was not a sin, ended in complete failure.

As we remember, Schuler believed in the existence of two states of life: "open" and "closed". Signs of an "open" life were: a sense of satisfaction, overcrowding, passivity, enjoyment of the present moment, stopping time, a feeling of absolute being. In this description of the "open" life we see the word "passivity". Something similar we could find in the book of the Manichaean psalms: "Give your hands peace of mind... The restlessness that reigns on earth only causes harm." Similar instructions were given for almost all daily activities. In the Manichaean confessional book, one can find the principles of non-violence: "If because of me people fought, or were arrested, or were forced to endure insults

51

ANDREY VASYLCHENKO

humiliation and humiliation, if he applied splo to four-legged animals, hit them, or only planned to do evil to game, birds, terrestrial or water ANIMALS OR ... - I apologize to everyone.

"Closed" life, according to Schuler, was determined by the following characteristic features: activity, hardening, need, hard work, thirst for activity, upbringing at work, fulfillment of duty. This time was guided by the desire for some kind of achievements aimed at the future. It was filled with anxiety. At that time, it was not so much the fullness of life or the beauty of the personality that was valued, but rather the ability to work and far-reaching goals. "Closed" life was directed outward, which corresponded to excessive reproduction. The inner life is felt as asceticism, as getting rid of the body covering in order to achieve the goal. In this situation, the desire to reproduce Schuler considered "an impulse to materialization." "Closed" by a certain "black magician", life revolves only around sexual reproduction, the biological reproduction of future generations.

But, on the other hand, the "black magician" is opposed by the "producers of light" who sacrifice themselves to humanity. As the impulse to biological reproduction gained strength, the possibility of "internal conception of people" was lost. Spiritual life under these conditions was aimed solely at blocking biological attraction: castration,

artificial feminization, the Catholic Church with its vow of celibacy - celibacy. Schuler went on to point out the connection between Catholic monasteries and the traditional Roman "youth with long flowing locks" and "the realm of light of the Christian angels." He spoke primarily of the esoteric meaning of "young blood", but by no means of the depraved intentions towards the countless boys and girls who surrounded the Roman emperors. They were for him some kind of donors of the power of light: "On the one hand, we have boys, on the other hand, girls, and between them a despot,

52

## MYSTIC SS

light pouring out of them. A special young life was called by Schuler nothing more than the Grail -

Light source.

The appearance of Luther on the historical scene meant for Schuler the onset of a new historical era. The Wittenberg scandal actually signs the verdict on luminous Christianity. The dark person (materpalist) and biological attraction win. A person turns into a machine not only within the framework of his profession. In place of the spiritual wedding with its bright and holy marriage, the clergy puts moralizing, and it itself turns into some kind of doctors. Vandalism is at its peak. Anything that deviates from the generally accepted norm immediately ends up in textbooks on psychiatry. Light becomes madness. Homosexuality, which in ancient times was considered an individual means to awaken the light, is being banished from culture and art. Schuler again turned to the topic of same-sex relationships. Now they were of value to him, since they did not contribute to the reproduction and conclusion of another soul in the body.

Contrary to popular belief, Shuler was by no means a mentally ill visionary. On the contrary, in comparison with many of his contemporaries, he showed a propensity for a strikingly clear analysis of antiquity and modernity. Schuler's historical picture saw the "prehistoric" Pernod as an epoch when the entire physical world was permeated with light. This era could be called paradise. It was opposed by periods of history, which were characterized by the "pumping out" of light. Schuler put forward a hypothesis in which he suggested that periods of abundance of light are replaced by epochs of its displacement, "as night follows day, as withering comes to replace flowering." However, the details of such ups and downs cannot be found in any Gnostic work. Schuler himself referred to the teachings of Empelokles, who distinguished two periods in time: full of love (aphrodisiac) and overflowing with hatred. But as Schuler imagined the details of the cosmic center of light,

koto

53

## ANDREY VASYLCHENKO

ry associated with the pleroma and the kingdom of abundance of light among the Cathars? "Outside, in front of the gate of history, there is a center of the most powerful light, to which all people aspire to the same extent." Once on the other side of the "gate", people fall under the influence of another force that drives history – progress. But in fact the progress of the natural sciences is only one of the "agents" of the force that really opposes the light. The dominance of one or another force predetermines the onset of "open" or "closed" life. It is these concepts that basically characterize successive historical epochs. "I designate the time of illumination as the open life, the time of darkness as the closed life." Meanwhile, the dark age of progress, as it were, acts as a catalyst for a new outbreak, when light should manifest itself in an even purer form. Such models of cleansing were not at all alien to the Gnostics. Some Gnostic groups insisted on eating luminous foods, such as watermelons, in order to accumulate light before a new flash. Schuler made the swastika a symbol of a new bright, "open" life. It was he who first introduced it into wide use in Germany. However, Hitler's swastika was somewhat different from the symbol used by Schuler. The latter rotated in

the other side of n had three points at the end of each of the curved rays. Schuler probably adopted the French manner of depicting the gamma cross. The swastika itself was found in dozens of ancient cultures, from India to Rome. But we could not find three points on its rays. But these three notorious dots are found in the Manichaean painting on silk, found in the Turf oasis. These images date back to the MI century. In the Manichaean tradition, a cross with three dots at each end was called the "cross of light." Later, similar images could be found on the Qatari bas-reliefs. The "cross of light" is still depicted on the flag of the French province of Languedoc, which was the center of the Qatari religion. Schuler did not peddle that "great chains of stars encircle the center of the world." This phrase can

54

## MYSTIC SS

explain the meaning of the three points. Schuler transformed the Manichaean "cross of light" into a special sign - a swastika (a rotating center of light) bearing three points (chains of stars) on each of its rays. In this symbol, he combined his Gnostic and cosmic ideas.

Schuler saw the modern world as the lowest point in the development of mankind. He spoke of "the vibrations of the black wheel over the globe." But on the other hand, he did not lose hope that healthy symptoms could be found even in the sources of the plague. Growing trembling from the approaching light spoke of a nascent hermaphrodite. However, his optimism was not so radiant when Schuler raised the question of the end of history. Various versions of the end of the world circulated among the Cathars. There was an idea of the burning of the earth. In another version, it disintegrated into elements of the original chaos. Other believers believed that at one moment the limit of the saved souls would come, so to speak, the limit would be exhausted. Those who will not be able to reunite with the light by this moment will forever remain on earth, being in a meaningless cycle of life. The earth itself will turn into hell. To whom, all tedious people will be sentenced to stay on hellish earth. In Schuler's Gnostic system, they were the very creatures of darkness. Schuler has always been contemptuous of Jews. During their lives, he saw the actions of Kronos, the god of time: "This race is ruled by the terrible Kronos, who has always destroyed the Universe. When, finally, will the children of Zeus eliminate this muck." Schuler died in 1923 and could not see how the followers of his disciple Hitler followed this advice.

As we remember, Schuler always located the light in a person in his blood. Speaking of the Roman amphitheatres, he did not tell at all about how, during the gladnator fights, the opponents tried to destroy each other. He talked about trying to infuse another particle of light into his blood. That's what the bloodshed was for. "As a result of what do they lose their souls? Location

55

## ANDREY VASYLCHENKO

the soul, the fiery flunl, is human blood. That is why [gladiators] tried to open the ventricle of the heart to the enemy. They opened the fiery lamp and became involved in this bloody and murderous lamp.

Schuler's anti-Semitism, which so delighted the young Hitler, always had a specific character. His dislike of the Jews was never of a racial-national character. His work "Man Trias. Ulcers of Judas" clearly points to an exclusively religiously based anti-Judaism. To a certain extent, Schuler followed the tradition of Christian anti-Semitism, blaming the Jews for the death of Christ. But in his interpretation they crucified the androgynous essence, the great source of light. Schuler linked the second stage of the "Jewish epidemic" with the beginning of the Reformation. In his speeches, he repeatedly called Luther a Jew. "Inside the dried-up ulcer of Judaism arose: the moral police and the pastoral state." The "legacy of the newly created cell of light" (as Schuler called the Renaissance) was poisoned by the Jews. At the end of the 19th century, Schuler sensed the approach of a new androgyne. Raymond Furness in his book *The Children of Zarathustra*

quite definitely said that "Schuler was alien to the then irrational pan-Germanism. His "anti-Semitism", although unforgivable, nevertheless belonged to a completely different category than Hitler's hatred of the Jews. Gerd-Klaus Kaltenbrunner in his article "Alfred Schuler: Between Rilke and Hitler" also emphasized that Schuler did not accept racial anti-Semitism. Wolfgang Frommel in Alfred Schuler. Traces of Pagan Gnosis" cited the statement of the Jew Karl Wolfskel: "Schuler's anti-Semitism is a typical Gnostic attitude... He wanted to save European history and "open" life from the destructive Jewish rationality and moralizing, as he believed, imposed on Yahweh. But he was absolutely alien to vulgar pogrom anti-Semitism."

Although not everyone shared this opinion. For example, Willy Gaas in his article "Literary Ancestors of the Munich

56

## MYSTIC SS

anti-Semitism" blamed Schuler for the genocide of Jews in the Third Reich. "Those who study the origins of anti-Semitism during Hitler's stay in Munich must not forget the strange episode that took place in the esoteric and poetic circles of Germany in the elite salon of the house of Bruckmann, a major book publisher, who began from the basest and most vulgar anti-Semitism, which eventually ended in the extermination of German Jews. By this episode, we mean Stefan Georg's friendship with Alfred Schuler.

Schuler himself spoke of the Jews as "dead goat-like carrion." As a rule, Satan was represented as goat-like, and therefore the demonization of the Jews seemed to Schuler a logical step in the struggle between light and darkness. However, despite such statements, Schuler never had any problems with Jews in his private life. He did not object to their presence among the listeners, although he very often reacted violently and intemperately to his purely German followers.

So National Socialism and Alfred Schuler. At first glance, it seems that there is nothing in common between them. But this is only at a superficial view. Why, then, are serious researchers among other "Nazi prophets" - Otto Rahn, Karl Maria Wiligut, Julius Evola, Guido von List. Jörg Lanz von Liebenfels, Rudolf Sebottendorff - do Alfred Schuler stand out in particular, preventing him from the first place in this list? In first place not only in chronology, but also in value.

The theme of the influence of Gnosticism on National Socialism is still waiting for its researcher. It will probably take more than one year to carry out an interdisciplinary research project in which

57

## ANDREY VASYLCHENKO

All traces of Gnostic ideas that influenced National Socialism in the period of its formation and development would have been studied in the most detailed way. But even a superficial look at the Nazi elite is enough to make sure that the Gnostic elements penetrated deeply into the National Socialist movement. At the same time, one should not forget that Gnosticism was just one of the fragments in the ideological mosaic of Nazism. It coexisted with many other factors that turned German National Socialism into a phenomenon, an easily recognizable historical phenomenon. Here we can mention social Darwinism, the socio-historical processes that took place all over the world, and the specific conditions of Germany's domestic and foreign policy in the first third of the 20th century, and the psychology of the masses, and even the biographin of individual Nazi bosses.

However, it should be noted that the first attempts to merge the European Gnostic heritage with racist attitudes were made far beyond the borders of Germanin. Sooner or later we would have to deal with a US citizen of Russian origin, Helena Blavatsky (1831-1891). It was she who, in her Secret Doctrine, developed the system of root races. At one time, she was deeply impressed by Edward Bulwer-Lytton's quite harmless fantasy novel The Coming Race. In her "Secret Loctrine" Blavatsky mentions this artistic utopia more often than other works. It was this novel that inspired the founder of Theosophy to the idea of creating a new race: "Occult philosophy teaches that right now, just before our eyes, a new race is being created and a new race is being prepared to be born secretly in America." The central core of her works was an overview of the origin of man. Blavatsky's works were first published in German in 1903. They spoke of the existence of five "root races", which were divided into some sub-racial species: "The first race had no history of its own. The same can be

58

## MYSTIC SS

to say about the second race. Therefore, before beginning the historical description of our own fifth race, we must pay careful attention to the lemurs and Atlanteans. The Aryans also played a certain role in Blavatsky's doctrine: "We find the last Atlanteans mixed with the Aryan component 11 thousand years before our era. This is indicated by the vast coverage of the territories by the race that followed them. The Egyptians, Greeks and Romans were declared by Blavatsky to be the remnants of the Atlanto-Aryans. Blavatsky divided races into "highly intelligent" and "lower races, of which there are still a few similar phenomena - like the rapidly dying out Australian aborigines." It was Blavatsky who first combined the myth of Atlantis with racial theory. It was she who first mixed spiritualism and racism. One can speak of a powerful mystical impulse in the development of racism. It was Blavatsky who gave it a new sound. The use of historical myths gave rise to the "racial misterpue".

In fact, what is racism? Differences of people according to their skin color? Or is the current understanding of racism not limited to physical signs? Patrick von Muhlen gave. Perhaps the most comprehensive concept of racism Racism is defined as a group conflict in which an actual or supposed origin is attributed to the individual, and invariably valid physical and mental properties and group characteristics are assigned on the basis of actual or supposed heredity.

In developing this theme, we invariably had to come across Rudolf Steiner, who, at first being a theosophist, then developed his own doctrine, called angroposophy. In 1920, Steiner published in the Berlin "Geosophical Publishing House" a small book entitled "Our Atlantean Ancestors". In it, he was going to present the secret knowledge of the "Akash Chronicle". This mythical document, which could not be found in any library, was mentioned in The Secret Doctrine by Helena Blavat

59

## R ANDREY VASYLCHENKO

Skye. So, this chronicle was defined by Theosophists as "the existing universal soul, the matrix of the Universe, the magical mystery from which everything is born". It is very easy to recognize in these words the already familiar Gnostic motif: everything that exists in the world is born from the universal soul. So what does Steiner tell us by referring to this mysterious source? "The ancestors of the Atlanteans lived in a vanished part of the world, the main part of which lay south of the current Azpi. In Theosophical writings it is called Lemuria. After Lemuria went through various stages of development, it fell into decline. Its population began to decline. The descendants of [this race] can still be found in certain parts of the world. among the so-called wild peoples ... While the bulk of the Atlanteans were in decline, some of them produced so

called Aryans, to whom our modern human culture belongs. Lemurs, Atlanteans, Aryans are, according to the secret sciences, the root races of mankind. "Messengers from other gods helped Manu [creative of root races] bring out separate branches of life and work on the development of a new race." "And it was only from the last two that Manu was really able to create the germ of a new race. He then retired to perfect her while others mingled with the rest of humanity. From the aforementioned small number of people who at the last moment gathered around the Manu, everything proceeds that to this day is created by the true germs of the progress of the fifth race. In the whole development of this fifth root-race, however, two characteristic features can be found. One trait is usually found in people who are inspired by lofty ideas, who see themselves as children of the world divine kingdom. The other is manifested in those who think only about personal interests and their own self-interest. It should be noted that here we were not talking about transcendental entities or long-disappeared peoples and ethnic groups. Steiner talked about existing people: wild descendants of lemurs, carriers of culture - the Aryans, the race of people. which bore within itself the germs of progress. Both groups

60

## MYSTIC SS

The masses of people who were brought out of the theosophical racial system did not perish in the past, but continued to exist to this day. At least that's what Steiner said. In this situation, Steiner modified the Gnostic scheme of the division of mankind. He made it dualistic, divided people into two groups. On the one hand, the inspired people of the "world divine kingdom", and on the other hand, the money-grubbers and self-interest, which can be interpreted as the embodiment of matter. Here, on the basis of real or supposed different origins, we see the attribution to human groups of special physical (a degenerate race) and mental (inspired people) properties. If we take the above definition of racism, we find that Rudolf Steiner's constructions were typically racist. Harald Strohm, in his book *Gnosis and National Socialism*, comments on these thoughts of Steiner: "Many of Steiner's ideas were doubtful, but not dangerous, at least until the crowd of his opponents perceived them as indisputable truth."

But not only Steiner's anthroposophy separated from Theosophy, but also Ariosophy, whose most famous exponent was the Austrian Adolf Lanz (better known as Jörg Lanz von Liebenfels). He, too, willingly used the legacy of Madame Blavatsky, an unsuccessful monk, he showed an early interest in Gnostic doctrines, transferring them to pagan texts, such as the Scandinavian Edda. In one of his articles, he wrote: "There [in the Edda] it was told how Rigr (= Tring, the sky god) gave birth to three different human races from three different mothers. Edda produced from him a race of animal servants, Emma, who was on a higher level, a race of robust peasants. Blond heroes and nobility originated from Motir... In both myths [the Elder and Younger Edda], the main content is reduced to the following: mixing gods or demigods with a low primitive essence." And again the familiar Gnostic tradition of the tripartite affair

61

## ANDREY VASYLCHENKO

research institutes of humanity. But this time the division is based on the racial principle, and not at all on the spiritual state of people. The inner light of the superior race was transformed into outer physical signs: blue eyes, blond curls. Moreover, following the Gnostic tradition, Lanz demanded that all people of the "lower race" be sterilized and sent to Madagascar. Moreover, he offered to enslave them and use them as training animals. In some passages, he insisted on their burning, which served as a sacrifice to the bots in the name of approaching the racial purity of the old humanity. From this point of view, concentration camp crematoria were

like some kind of altar. Like the Nazis, Lanz did not intend to confine himself to the territory of Germany, his plans went far beyond its borders. "But this should continue only until a new electron arises, a new Grail, a new kind of priests... Grand Dukes. strong warriors, charitable clerics will arise from the ancient sacred land of the Germanic gods, which the sodomite monkeys are again putting in chains. Lanz published his creations in the nebulous magazine Ostara, which he named after the bright pagan goddess. During his stay in Vienna, Hitler regularly bought this magazine from newsstands. When he was unable to purchase individual issues, he mailed them directly to Lanz. Here you can quote one of Lanz's letters, dated 1932: "Know that Hitler is one of our students. You will yet experience how he, and therefore we, will win and kindle a movement that will make the world shudder. Wilfried Deim, author of *The Man Who Gave Hitler Ideas*, analyzed the journals produced by Lanz and concluded that they very often contained somewhat distorted quotations from Alfred Schuler, and in some places even made them an epigraph. : "It should be noted that behind Lanz's own ideology was hidden not just a perverted Christianity, but even a certain old Christian heretical teaching, which was rooted in pagan gods. It was Gnosticism... In Lanz

62

## MYSTIC SS

spirit became a blond race, and matter became a race of chandalas (untouchables). Here we meet again with the old temptation of the West, with a strange gnosticism.

The new religious and political fashion did not bypass one of the forerunners of National Socialism, Houston Stewart Chamberlain. In his *Foundations of the 19th Century*, published in 1899, he interpreted the struggle between Gnosticism and Christianity as a war between the Jews and the Indo-Germans. He wrote: "The two main pillars on which the Christian theologians of the first centuries created a new religion were Jewish historical faith and Indo-European symbolic and metaphysical mythology... In Christianity, these elements alien to each other were soldered together, which was the result of the incessant struggle that went on throughout the first centuries. The most obvious conclusion is that this struggle for dominance was between Indo-European and Jewish religious instincts. It arises immediately after the death of Christ between Judeo-Christians and pagan Christians. It reawakened during the Reformation and continues its day, though it is conducted not in the clouds or on the battlefields, but underground. Suddenly, the Jewish religion and Jewish messianism stood on a par with the mystical mythology of the Hellenic decadence. Not only do they not merge, but they contradict each other in fundamental points. Let us take, for example, ideas about God: on the one hand, there is a single Yahweh, on the other, the ancient Aryan trinity. Or the idea of the Messiah On the one hand, the expectation of a hero from the tribe of Dabil, who will win world domination for the Jews. On the other hand, there is the Logos, clothed in a body, who continues the metaphysical speculations that the Greek philosophers were engaged in 500 years before the birth of Christ." Chamberlain consistently ordered his system in a certain semantic order: in one field - Hebrews, Judeo-Christians, world domination, and in the other - Indo-Germans, Indo-Europeans, symbolic and metaphysical mythology and Greek pagan knowledge. It is noteworthy that in

63

## ANDREY VASYLCHENKO

In this book, the chapter on religion opens with a quotation from the Persian prophet Zarathustra. We already know how Schuler and Lanz infected Hitler with the gnostic virus. Other "brown bonzi" did not escape a similar fate. Let us recall at least Rudolf Hess. But the most striking signs of the Gnostic epidemic appeared in Alfred Rosenberg. In his book *The Myth of the Twentieth Century*, Rosenberg stated that the words of Ahuramazda, spoken to Zarathustra: "Only once a year it is seen how the stars, the moon and the sun set and rise, and the inhabitants consider the year a day", must be interpreted

as a distant memory of the northern homeland of the Persian god. It was there, in the Far North, that, according to Rosenberg, Atlantis was located, from which "the detachments of vopnov diverged like rays as the first witnesses of the ever-incarnating Nordic craving for distant wanderings with the aim of conquering and organizing a new life." And it is far from accidental that in *The Myth of the 20th Century*, almost the most important character is the "blessed master" Eckhart, the dominator prior, who in the course of his many years of life preached about the uncreated and uncreated light of the soul.

But back to Rosenberg. In 1934, he was appointed by Hitler as special commissioner for general and ideological education and upbringing in the NSDAP. The position, to be honest, is not very enviable. Rosenberg was essentially a minister without portfolio. His influence in the apparatus of the Nazi Party was negligible. But despite this, its importance should not be underestimated, because Rosenberg was the editor of the official NSDAP organ, the *Völkische Beobachter*. In addition, his *"Myth of the 20th Century"* by 1944 had been published with a circulation of more than 1 million copies. In fact, it was the second most important (after *Mein Kampf*) book of the Third Reich. Rosenberg himself in 1937 spoke of his personal role in the National Socialist movement in the following way: "My person was embodied in the imperial program: my "private opinion" was to explain the principles of the entire revolution carried out by the Führer" Rosenberg, like his namesake

64

## MYSTIC SS

Schuler, often visited the house of the publisher Bruckman. Like Schuler, Rosenberg showed a genuine interest in cagars. "The history of the Albigensians, Waldensians, Cathars, Manichaeans ... describes, along with the history of the martyrs of free research and the depiction of the heroes of Nordic philosophy, a rising picture of a gigantic struggle for the values of character, i.e. for those intellectual spiritual prerequisites, without the implementation of which there would be no Western, there would be no national civilization. Anyone who today looks at France, democratized, misruled by cunning lawyers, robbed by Jewish bankers, spiritually rich and yet exhausted by the past, will hardly be able to imagine that this country from north to south was in the center of heroic battles, which for half a century created images of the bravest type and which in turn were kindled by heroic men. Who among the "educated" today really knows anything about the Gothic Toulouse, the ruins of which can still tell a lot about proud humanity? Who knows the great ruling clans of this city, which were destroyed and exterminated in bloody wars? Who lived through the story of the Count of Foix, whose castle today has turned into a miserable heap of stones, whose villages stand devastated, whose lands are populated only by the poor? Rosenberg directly connected European heretics with the Visigoths. Indeed, during the great migration of peoples, the German branch of the Visigoths ended up in southern France, the stronghold of Catharism. Moreover, the geographical center of these "immigrants" lay in the region of Toulouse. The author of *The Myth of the 19th Century* vehemently attacked Catholicism, which organized internal crusades. "But what perished in this struggle, what caused a change in racial type and character, this is precisely what has not been considered by real historians. The destruction of racial essence in southern France." "But today a new faith is waking up, the myth of blood, faith in protection along with the blood in general of the divine essence of people.

3 - 1852 Vasylychenko 65

## ANDREY VASYLCHENKO

Embodiing bright knowledge (!) belief that the Nordic blood is a sacrament that replaced and defeated the old communion. If we look into the most distant past and into the most recent present, the following diversity will unfold before our eyes: Aryan India gave the world metaphysics, the depth of which has not been comprehended even today; Aryan



Persia created a religious myth for us, the power of which feeds us to this day." "The Nordic spiritual heritage consisted, in fact, in the realization not only of the god-likeness of the human soul, but also of its equality with God. The Indian teaching on the equality of Atman with Brahman "Being is the universe, because he himself" was the first recognition of this. The Persian teaching about the joint struggle of man and the bright Ahuramazda showed us the strict point of view of the Nordic Iranians. The main ideologue of the Third Reich followed the path of Schuler and announced in The Myth of the 20th Century that the divine light resides in human blood. The only difference was that Rosenberg saw the "divine essence of the blood" as dependent not on human "classes" but on human races. In support of this, he actually identified the Vistotes with the Cathars. In the final chapter of The Myth of the Twentieth Century, Rosenberg generally resorts to Schuler's terminology: "Around the center of popular and racial honor, individuals must rally, around that mysterious center, which has long fertilized the rhythm of German being and becoming, when Germany turned to it. This is that nobility, that freedom of a mystical soul, conscious of honor, sacrificing itself in an unprecedentedly wide stream, crossing the borders of Germany and not demanding any "substitution". An individual soul died for freedom and the honor of his own exaltation, for his nationality. This sacrifice alone can determine the rhythm of the future life of the German people, cultivate a new German lime. With strict conscious selection by those who studied it and lived it. This old-new myth sets in motion and enriches millions of human souls. Today, in a thousand tongues, he says that we will not "finish

66

## MYSTIC SS

1800," and with increased consciousness and agitated will, for the first time we want to become ourselves as a whole people - one with ourselves, which was achieved by Master Eckhart. A myth for hundreds of thousands of souls is not something that is noted as a curiosity with scientific arrogance in catalogs, but a new awakening that forms the cells of the spiritual center.

Let's also remember that Schuler at the beginning of everything disposed of the world cosmic culture, which gave birth to man from light, "cells of essence". As a result, life, born from light, itself produced light. The Reformation, according to Schuler, "poisoned" the light that was awakened during the Renaissance. Rosenberg seemed to continue Schuler's phrase and declared that national socialism was a symbol of a turn towards the light, towards the rebirth of a new "cage". "In his mystical symbol, a new construction of the cells of the soul of the German people takes place." Of course, he put the purely biological aspect at the center of this process. "The individual soul died ... for the nation", for the "pentra of the people and racial honor." The center he mentioned was the body of the people, the role of the soul was actually reduced to a minimum.

As we have noted, Rosenberg first of all resorts to racial-biological arguments and only then to purely religious ones. In this situation, there could be no question of the original understanding of Gnosticism. As a result, Rosenberg can be regarded as one of the founders of secondary Gnosticism, its secularized version. During the formation of Gnosticism, there were two models of mystical interaction: heaven-earth and earth-underworld. In the National Socialist version, a new model of Gnosticism arose: earth-earth. The purely metaphysical concept of pleroma was associated with an absolutely real prehistoric state dominated by racially pure Atlanteans - Aryans - Proto-Germans. The light of blood took on quite clear outlines here. The spark of the soul, which was in the blood, became a real biological hereditary substance. Loss of original

67

## ANDREY VASYLCHENKO

paradise, prehistoric state occurred due to mixing with lower races, which were not carriers of light. And the further the mixing took place, the less light became in the blood. While the "real" Gnostics, in order to reunite with the light,

expected to die, the National Socialists decided to resort to positive and negative eugenics. To avoid a new invasion of darkness, it was only necessary to destroy its carriers. Only under this condition could the purity of light be preserved forever.

The new vogue for Gnosticism quickly swept through the entire völkisch-nationalist camp. Jerome Ekkehard in his article "Dualism and Gnosis in the Völkisch Movement" made the following conclusion: "Dualism as racial duality, as a duality of the spirit in the struggle between one's own and another's soul, as a secret Gnostic knowledge rising from the depths of the soul, the blood of divine the sparks of light, lowered onto the restraining matter, will be reborn again and again. And secret organizations and unions will arise again, the only ones claiming to have a correct understanding of world reality.

Interest in Cathars and Gnosticism was not limited to Hitler, Hess, and Rosenberg. Perhaps the most famous scholar of the Qatari question was Otto Rahn, an SS man, but we will not devote too much attention to him here, as we will have to deal with him in the second chapter. I will only emphasize that it was with the advent of Otto Rahn in the SS that the guard detachments turned into a kind of guardian of the occult doctrine. Actually, Rahn was not unique. In the SS, several structures dealt with issues of Gnosticism. The Federal Archives of the Federal Republic of Germany preserved the correspondence of SS officers. So, it contains several letters, from which it becomes clear that in 1943 the leadership of the SS Institute "Heritage of the Ancestors" ("Ahnenerbe") established contacts with the Waffen-SS division "Prince Eugen". There is nothing surprising in this fact if it were not for the reason for such contacts. It was about receiving the "Heritage

68

## MYSTIC SS

ancestors" of control over the graves of the Bogomils (the Balkan predecessors of the Cathars), which were located on the territory of Herzegovina. The leadership of the "Ahnenerbe" actually put an equal sign between the Bogomils and the Goths, in which they showed a very heightened interest. The imperial director of the Ancestral Heritage, Wolfram Sievers, wrote about this: "The Bogomils and their graves in Bosnia, Herzegovina, Montenegro and Northern Albania have been the subject of study for about 60 years. Most of the photographs of the identified Bogomil burials have already been published. The connection between the Bogomil sect and the Goths is obvious. The religion of the Bogomils appeared everywhere, where the settlements of the Goths once arose. Heritage of the Ancestors intended to conduct its own research on the Bogomil burials, which was planned to be carried out under the direction of Dr. Reischwitz, "a very suitable person who has been studying the Bogomils for 20 years". One of the employees of the personal staff of the Reichsfuehrer SS Heinrich Himmler replied to this letter: "The Reichsfuehrer SS emphasized that there is information about the connection between the Bogomils and the Cathars." As follows from the correspondence, Himmler showed a very lively interest in the Bogomils. Only this could explain that later, on his initiative, 100,000 (!) postcards with images of the already mentioned burials were printed in the "People's Art Publishing House". The caption on these postcards is interesting: "The graves of German heroes are the graves of soldiers from the Waffen SS along with the Croatian burials of the UP – IX centuries, which depict runes and swastikas." It seemed to Heinrich Himmler that such an initiative was not enough, and he demanded that these postcards be printed on the best paper. In September 1944, the Reichsfuehrer SS was shown five versions of these postcards. When we study the gnostic traces in Nazi ideology, we cannot in any way distance ourselves from the specific Nazi cults. There is no need to even talk about the swastika. It has been used almost everywhere. When Schuler first introduced it into use

69

ANDREY VASYLCHENKO

Indeed, he could not even imagine that this symbol would take root in virtually all theosophical and ariosophical groups, laying the foundation for a new cult. The symbolism of the mystical light was not exhausted by the image of the swastika. Take, for example, the "cathedral of light" created by Albert Speer in 1937 at the Nuremberg Congress of the Nazi Party. The "cathedral" was created with the help of 150 searchlights, which threw a powerful light eight kilometers into the sky. Nearly a quarter of a million people fit under the dome of its rays. The editor of one of the daily newspapers described this event as "an hour of reverence for the Nazi movement": "A Gothic cathedral of light arose over the field. Is this a dream or reality? The words of an oath song fly up to the endless rays of light. This is sung by the disciples of the order. This gigantic reverence gives new strength to all who have gathered here. In this hour of reverence, a sea of light shields us from the darkness outside." An eyewitness to this event, Ina Seidel even composed poems:

This cathedral, built of clear fire, Is no less than a castle of steel and stone. Shouldn't he be a shrine Dear to us, eternal Germany, Representing a new picture of meaning?

As we can see, Gnosticism and National Socialism turned out to be by no means alien to each other. Even after the death of Schuler, the last German Cathar, this religion continued to attract the attention of the Nazis. But now it was connected with the name Otto Rahn

## Chapter Two

Otto Rahn and the Quest for the Grail

The hero Parzival said: "My soul is covered with darkness.

Here I stand before you

And I can not express in words, How exhausted I am with longing ...

I don't need human joy, And I won't come back to you,

Until I find the Grail again...

Wolfram von Eschenbach. Parzival

The subject of books written by Otto Rahn still attracts the attention of numerous readers. At one time they produced the effect of an exploding bomb. Only for the fact of writing the book "Crusade Against the Grail" Rahn was invited to serve in the Personal Staff of the Reichsführer SS, where he served until his suicide in 1939. His life, and in particular his pseudo-scientific research, service in the SS and suicide still give rise to many of the most incredible rumors. However, in France he is better known not as an SS man, but as the author of the book The Octitain Renaissance. By the way, his work in France is much better known than in Germany itself. What is the reason for such popularity? The fact is that while studying the famous medieval play by Wolfram von Eschenbach "Parzival", he drew quite convincing parallels between the names of settlements, proper names, mentioned in the poetic play

ANDREY VASYLCHENKO

ce, and specific places and characters of French history. It was a sensation that Rahn identified the "Castle of the Grail" from "Parzival" with the castle of Monsvult sung by Richard Wagner and the castle in the South of France Montsegur. The logic was simple: the mythical Monsvult was translated as "saving mountain", and the real Montsegur is "reliable, safe mountain". Rahn believed that these were designations for the same place. The next step was to prove that Monsvult and the "Castle of the Grail" were one and the same place. Pursuing such

difficult goal, Otto Rahn decided to resort to the method of Heinrich Schliemann, who, relying only on the epics of Homer, found and excavated the legendary Troy.

So why did the Holy Grail have to be in Montsegur, the last stronghold of the Cathars? Rahn cited several historical facts. It is known that during the siege of Montsegur, two groups of Cathars managed to escape from the castle. The first time this happened was on Christmas Day 1243. Then Montsegur secretly left the two leaders of the Cathars - "perfect". On the night of March 16, 1244, four more high-ranking Cathars managed to escape from Montsegur. These events haunted romantics and adventurers for several centuries. Why would high-ranking Cathars leave a besieged castle? Naturally, in order to hide their countless treasures, which the crusaders never found. Rahn traced the route of this escape in detail. With a kerosene lamp, he climbed all the surrounding caves of Sabarte (named after the church of St. Sabarte, where, according to legend, the Mother of God predicted victory over the Saracens to Charlemagne), where the fugitives could hide, and came to the conclusion that the Cathars did not take out countless wealth. They were saving a much more valuable thing - the Holy Grail. Rahn's book itself, written for the most part under the impression of the experience, was supposed to answer the question: "What is the Grail?"

The grail was an almost constant motif in medieval poetry. In different works, he appeared in a variety of

72

#### MYSTIC SS a

forms. Originally, the Graale sagao described it as the chalice used by Christ during the last communion, the Last Supper. Then the blood of Christ crucified on the cross was poured into it. Pre-Christian sources contained several images of a cauldron in which the dead were reborn. Rahn adhered to a different interpretation. Like Wolfram von Eschenbach, he spoke of the stone that fell from Lucifer's crown. It would seem that there is nothing in common between these versions. One presented the Grail as a purely pagan symbol, the other depicted it as a Christian mystery, as a Eucharistic vessel. Wolfram von Eschenbach did not accept any of these versions. Along with these Celtic pagan and esoteric Christian ideas, there was another version of the history of the Grail presented by the alchemists.

But in all variants of the stories about the Grail there was one thing in common: this shrine was never separated from its search. It seemed as if the Grail appeared to people many times, on the one hand, as a mirror of our passions, on the other hand, as a completely real, even historical object. Catholic Rome has never officially supported the idea of the existence of the Grail, however, it has never refuted it. Since the first mentions, the clergy have remained silent about this symbol, which for Rahn was essentially a sign of one of the heresies. It was about the Cathars we knew.

Let's take another look at those to whom Rahn dedicated his works. As we remember, the Cathars were adherents of one of the Christian heresies, which in its essence had little in common with Christianity. As mentioned in the first chapter, the name "Katari" comes from the Greek word for "pure". This is the official version, but not the only one. For example, the word "katarros" could be used in the context of cleansing the stomach with a laxative, i.e. emptying. Or here is another version. It is borrowed from the declaration of Aladus, which was given in the book Cathars and the Grail. These

73

#### ANDREY VASYLCHENKO

The mology of the word Cathars, according to the "De fida catholica" written in 1200 by Allen de Lille, comes either from the phrase "soChang rag [ecgs Uses" ("what is glass from their prophets"), or in general

from "katus" ("sagas"), since according to legend, the Cathars kissed cats. Catholics added such a detail that they kissed cats on the backside.

In medieval German, the curse "cold" (Kapeg) was applied to people who were associated with cats and evil spirits. Interestingly, the very word "Qatar" was first mentioned in 1163 by the Rhenish monk Ecbert von Schonau. The same person, whose notes and books Alfred Schuler got acquainted with. At first, this designation existed only in Germanicus, since in Flanders they were called "pifles" (from pȳrȳ - "people of God"), and in France - tisserades (from Izzegap0\$ - "weavers").

But gradually the German word "katar" reached Rome and began to appear in all documents as a designation for a heretic. The Cathars themselves called themselves simply "Christians" or "good Christians" or "good people". Sometimes there was a mention of "friends of God", which, apparently, was a tracing-paper from the Bulgarian bogomps – "lovers of God".

Let us not repeat again all the gnostic vicissitudes of the Cathar religion, its dualistic and Manichaeian roots. We emphasize that in its main features, Catharism was an apocalyptic religion, and therefore relied exclusively on the New Testament and the Revelation of John the Theologian. The only prayer practiced among the Cathars is "Our Father", and only "perfects", "perfect" had the right to read it. However, some apocrypha also mattered to the Cathars. All other Christian texts, dogmas and sacraments of the Catholic Church were completely denied. For. Cathar Christ was not God at all, only His messenger, being the only source of revelation,

The Catholic Church could not oppose anything to these "heretics" and their culture. The situation was getting out of control. The situation in France simply horrified the papacy. IN

ended up dad

74

## MYSTIC SS

Innocent III decided to use force. He removed from power Raymond VI, count of Toulouse, the very county where de facto freedom of religion reigned. But Raymond was not going to renounce power. As a result, in 1208 there was a new papal appeal. It was unusual, as it called for a crusade against the Europeans, besides Christians, albeit dissidents. As already mentioned, the crusade turned into a uniform massacre.

In 1232, the new Pope Gregory [X] decided to slow down the persecution of the Cathars and entrusted this to the Holy Inquisition. The Cathars could only hide in the heavenly cities and villages. But the Inquisition got them there too. The last stronghold of Catharism was the castle of Montsegur. It was around this castle that the plot of Otto Rahn's book "The Crusade Against the Grail" revolved. As Ran wandered through the caves of Sabarthe, which he believed to be the last path of the "perfect," he met an old shepherd who told the following legend: "When the walls of Montsegur were still standing, in them Cathars, pure, guarded the Holy Grail. And Montsegur was in great danger. The army of Lucifer approached its walls. They wanted to capture the Grail in order to strengthen it again in the crown of the prince of darkness, from where it fell when the rebellious angels were thrown from heaven. And when the battle was almost lost, a white dove flew down from the sky, and Tabor opened wide. Esclarmonde, protector of the Grail, threw the shrine into the depths of the mountain, and the ion shut itself up. Thus the Grail was saved. And when the devils took possession of the fortress, they realized that they were late. In a rage, they seized the Cathars and burned them under the city walls..." Now Ran had no doubts that the Holy Grail had been in Montsegur for some time, from where it was secretly taken out.

When Otto Rahn's Crusade Against the Grail saw the light of day in the fall of 1933, fourteen reviews were printed almost immediately in the Nazi-controlled press. At that time, a very large number. Here are some of them.

75

## ANDREY VASYLCHENKO

Tag (The Day), Berlin: "If you head southeast from Toulouse, into the Pyrenees, you can find yourself in a completely wild and deserted mountain labyrinth. This is the County of Foix, these are the mountains that will lead you to Andorra, these are the ancient mysterious castles of Montsegur and Miramont, this is the Sabarthe Valley. And these are huge caves. Caves of sparkling lime and marble, stalactites and stalagmites. Caves that lead into the depths of the mountains to suddenly come across somewhere in the light. These are caves with crevices, organs, cathedrals and altars made of stone. These are magical caves containing Greek vases and Celtic bronze ornaments, Phoenician glass and Stone Age tools. The symbols of the missing deities, the world tree and the solar boat are scratched on the walls of the caves, while at the same time one can find Christograms written in Greek and Latin letters, a Gnostic fish and a dove. Until now, no one has studied the history of these caves. But now the Germans are presented with the result of their many years of research. In general, these results allow us to reveal the secret of the Grail. What Otto Rahn set out in his book is so justified and plausible that for the first time the myth of the Grail takes on historical outlines.

"Knowledge of the Nation": "Rahn gives detailed evidence of the moral purity of the Cathars, who did not impose on themselves any other duty than the pure love of God, which they placed above the power of kings and the pope. The book reads like a fascinating novel. However, much more than any far-fetched works, it is shocking that it tells about a terrible reality. It shocks because of the tragedy of the great style, because with it the most noble ideals of mankind were destroyed by recklessness and malice. The Grail, as a precious relic of the Cathars, was lost forever; but it continues to exist in the heart of every person as the most valuable religious shrine."

"Vohe" ("Week"), Berlin: "700 years have passed since Romanesque Catharism with its heralds was buried in caves, how Rome and its Inquisition dealt with these heirs of Christ,

koto

76

## MYSTIC SS

They filled the noblest time and inspired many masterpieces. The beautiful work of Otto Rahn convincingly resurrected those bygone times. A special merit of the author is that, for all its scientific character, his book is addressed to a wide circle of readers. In the book, we can follow the author's experiences from visiting the peaks of Tabor, traveling through the crystal halls and marble crypts of heretical caves. We can feel the pure spirit of a bygone time and its faith, whose traces Otto Rahn found in symbols, drawings, names and bones",

Franz Karl Endres: "...What is the Grail? This is not a bowl from the Last Supper and has nothing to do with church Christianity. The Grail is a stone of wisdom, which Wolfram Eschenbach called a stone that came from heaven. To this we can add Arab views on the stone of wisdom, which to a certain extent are based on the ancient Aryan religion of light. We can still find this in the myth of the Argonauts' campaign for the Golden Fleece. In the saga of the Argonauts, one can see the inscription of the symbol of the world tree (which the Germanic peoples called Ygtrasil) and a cup hovering in the air... The Church has successfully worked on

in order to destroy all literature about the Cathars, so that not a trace of pure Christianity remains, so that even the legend of the Grail is preserved in a distorted form. How beautiful Wagner's Parzival could be if it only told about the true Grail.

In the National Socialist Teachers' Gazette, the Reich Minister for Education and Religion, Hans Schemm, wrote: "Read this most interesting book, because all the others seem completely unsuccessful."

It would be naive to believe that Otto Rahn's book was appreciated only in the Third Reich. The discussion of the ideas outlined in it continued after 1945 and continues, in fact, to the present day. If we talk about numerous publicistic references to Rahn's book, then we can point to the article by Henry Miller, published

77

ANDREY VASYLCHENKO

forged November 23, 1962 in the weekly Zeit. In it, the author stated the following: "There are several German authors to whom I owe a lot. Some of them are specialists in completely different fields of knowledge. These are people like Oswald Spengler (whom I consider today only as a writer), the psychoanalyst Otto Rank, the novelist Ludwig Lewisson, the theologian Reinhold Niebuhr, Stefan Zweig, Franz Werfel, Schliemann, and Otto Rahn, who wrote The Crusade against the Grail.

A few decades later, the authors Elmar Gruber and Holger Kersten in their book Great Jesus. Buddhist sources of Christianity" referred to Otto Rahn: "Numerous analogies and correspondences with the Indus can be found even in Celtic and Celtic-Iberian mythology, in which, for example, there were ideas about rebirth, vegetarian nutrition, the cult of the tree and the solstice (swastika) - a symbol; which can still be found on the doorposts in Basque country houses. Marseille's Borély Museum has two seated stone figures dating from the 2nd century BC. Apparently, these are idols of some religious cult. We found them in the neighborhood in small caves, hollowed out in smooth walls. These statues don't have heads. According to scientists, they personify the Celtic-Iberian deities. However, these sculptures are incomprehensibly reminiscent of early Buddhist masterpieces. Namely, the cheekbones of the Bodhisattva with attributes typical of these works: an image in the lotus position, a Brahmin rope over the shoulder and wreaths as special regalia worn around the neck and shoulders. The position of the hands of the Marseille statues is very reminiscent of the gestures of the Buddha. While one hand pointed to the ground, the other hand seemed to freeze in a gesture of gratitude in front of the chest.

A similar thought was drawn from Otto Rahn, and the authors refer to one of the places of the "Crusade": "Recently, in Utah Franciscus, in an Iberian burial of the first millennium BC, a head of Buddha was found. It probably belonged to the Iberian or Celto-Iberian Abellio, who is always depicted

78

MYSTIC SS

huddled cross-legged, as is typical of Buddha. In addition, on all the Pyrenean statues and altars of Absillon that have come down to us, we find the swastika, the religious symbol of Buddhism.

Crusade Against the Grail was not Otto Rahn's only work. However, his second book, In Lucifer's Court, did not evoke such a wide response. Rahn originally planned to write a work about the Inquisitor Conrad of Marburg. Its final version, which saw the light of the day, contained travel notes about visiting various monuments. Each chapter was a complete thought. In the end, like a mosaic of various colored stones, Rahn presented the reader with a living history of the heretical movement and the fate of the Grail. The new book was very different in style from the 1933 Crusade Against the Grail. These differences can be seen clearly if we turn to Lucifer's language itself. In The Crusade Against the Grail, Otto Rahn mentioned this power in a completely Christian context, making it identical to evil. In the second book, this character is already treated as a "bearer of light," and therefore Rahn believed that associating Lucifer with evil is at least unfair.

It should be noted that Rahn's books made a great impression on the head of the SS, Heinrich Himmler, who showed an increased interest in questions of history. Therefore, it is not surprising

that in March 1936, Rahn became an employee of the SS, served as an assistant in the main department of security detachments. Rahn's collaboration with the Nazis is still very fertile ground for a wide variety of conjectures and speculations. Some of them are directly connected with Wewelsburg, a castle located in the vicinity of the city of Paderborn. It was in this castle that the SS leadership decided to create a kind of ideological center of the SS, the Black Order, subordinate to Himmler. Numerous documents clearly show how seriously and thoughtfully

79

ANDREY VASYLCHENKO

the creators of the plan for the formation of a new aristocracy of the "thousand-year Reich" belonged to this idea.

In various projects, the original, triangular shape of the castle was always the basis for creating a huge spear-shaped structure. In this one can see the obvious symbolism of the Grail. It is quite possible that Wewelsburg symbolized the tip of the spear of Longinus, from which, as in Christian mythology, mystical blood dripped into the thicket of the Grail.

In the center of this spearhead there was a deep spherical crypt carved into the rock, around which there were twelve basalt pedestals. The architecture of the castle was not rich, but it was thought out to the smallest detail. The true purpose of many of them remained unknown, which added fuel to the fire even more - Wewelsburg Castle always gave rise to various conjectures of imiths. Since it was not possible to shed light on these questions, then in the specialized literature Wewelsburg began to be referred to more and more often as the "order castle of the Grail". It is also worth adding that Otto Rahn actually worked at Wewelsburg for a while. It was this fact that allowed many to assert that the researcher was looking for the Grail for his new masters. Let us try to understand this issue ourselves, for which we turn to the biography of Otto Rahn.

When in March 1939, almost immediately after the celebration of his 35th birthday, Otto Wilhelm Rahn committed suicide, he left historians with a legacy not only of his books, but also of his short, very complicated, mysterious life. After his death, numerous legends turned Otto Rahn into one of the most mysterious writers in Germany. It is still not very clear what role Otto Rahn played in the SS and the Nazi party. After the war, the myths around Rahn were not only not debunked, but, on the contrary, were multiplied thanks to sensation hunters. Serious researchers avoided this story.

80

MYSTIC SS 4

Otto Rahn was the first child of Karl and Clara Rahn (nee Hamburger). Otto was born on February 18, 1904 at four o'clock in the afternoon in Michelyptadt-Odenwall, the town where his mother was born. Information about Otto Rahn's childhood is rather scarce and basically boils down to a meager description that Rahn himself gave in one of his books. His parents were very devout evangelists. Otto's father served as an official in court and dreamed that his son would become a lawyer. Before the outbreak of World War I, Otto Rahn lived with his parents in the small German town of Bingen an der Oler, where he attended a humanitarian gymnasium. The hardships of war forced the Rahn family to move to the university town of Giessen. Otto began to attend Landgrave Ludwig's gymnasium there, where he met Baron von Gall, the deputy director of the gymnasium, who taught the Law of God. It was this man who first told the boy about the catarrhs. The story actually predetermined the whole fate of Otto. A vivid description of medieval events inspired the boy. Some of the scholars have maintained that Baron von Gall was a prominent figure in the Theosophical societies. But this was not true. Von Gall was a conservative person and rejected such exotic trends as spiritualism or theosophy. His life was too measured and was broken only once, in 1944,



when a weak-sighted teacher hung the Kaiser's black-white-red flag on his house on the Fuhrer's birthday, and not a red flag with a black swastika.

But back to Otto Rahn. In obedience to his father's wishes, Otto, after passing the matriculation exams, began to study law. He began his studies in Giessen and then continued in Freiburg and Heidelberg. It was in Giessen that Rahn met the young poet and writer Albert Heinrich Rausch. The new friend became a role model for young Otto. Albert Rausch, known for his bohemian lifestyle, never hid his homosexual tendencies. Some acquaintances noted that Rausch was a sophisticated seducer of his young friends. So far

81

## ANDREY VASYLCHENKO

it is still not known exactly whether Otto was addicted to same-sex love or not. There is no evidence of contemporaries or documents on this account. There is only circumstantial evidence, which at present no one can either confirm or refute. Most likely, if Rahn was a homosexual, then this fact was hushed up. According to some reports, Otto's mother told his wife this "family secret" only shortly before her death.

In 1925, Rahn temporarily interrupted his studies. The reason for this act lies in the lack of necessary finances from his family. Although one should not think that Rahn was a poor man, his parents were quite wealthy people. By his own admission, at this time Otto wanted to learn some practical profession and therefore decided to study publishing. But from the correspondence with Albert Rausch it follows that at that time Otto was not so much a student as a traveling salesman for various book publishers. Trips throughout Germany turned out to be very educational and brought Otto undoubted benefits. This free, almost vagabond life encouraged creativity. After three years of traveling around Germany, Rahn decided to return to the university. In a letter to Albert Rausch, he wrote that this time he was determined to get a degree. In the same letter, he mentioned his new love, 19-year-old Raymond Perrier from Geneva. This French-speaking Swiss lived at Otto's parents' home, where he studied German. The young man came from a decent, wealthy family - his uncle Bret Perrier was the honorary chancellor of Geneva. Otto Rahn kept in touch with Raymond Perrier for many years.

In the winter of 1928-1929, Otto Rahn changed his scientific preferences. He no longer wants to study law and moves to the Faculty of Philology. It was here that he wrote his first works. They were even published by the publishing house "Urban". The owner of the publishing house Vogelsang jokingly called the young

82

## MYSTIC SS

writer "the student of Gundolf". Gundolf is the pseudonym of Friedrich Gundelfinger, Otto's teacher at the University of Heidelberg. The fact, perhaps at first glance, and insignificant, if it were not known that Friedrich Gundelfinger was a member of Stefan Georg's circle, was acquainted with Alfred Schuler, from whom he was infected with violent anti-Semitism. His literary works were imbued with a deaf hatred for the Jews. These weren't cheap propaganda. If you believe the diaries of Goebbels, then he became an anti-Semite precisely after reading Gundolf's book *The Jews* in 1920.

Despite some successes, Otto's studies at the new place did not work out. Already in the bullet of 1929, he informed Rausch that he was hatching a new plan - to go to Paris. But he did not get to Paris - at that time he lives in Switzerland in the family of his "friend" Raymond.

Four weeks later, after the sensational collapse of the New York Stock Exchange that started the global economic crisis, Rahn wrote: "After eight months in Heidelberg and two in Geneva, I am again with my excellent friend Raymond Perrier in Berlin". It is not known what brought these young people back to Germany, to Berlin. Probably, wild, unbridled Berlin, which in the 1920s had turned into a kind of "Mecca for homosexuals", attracted them much more than the decent morals of Switzerland. At that time, the German capital was experiencing almost a blue boom. Only in Berlin there were about a hundred cafes for homosexuals.

Another Swiss, Paul Alexis Ladame, who was studying in Berlin at that time, told about this period of Rahn's life: "In that 1930, one could see a queue in front of one of the shoemaker's shops. There hung a poster: "The errand boy is rowing. With a bicycle. Desirable higher education. But Ran was no errand boy. Anyway, I don't believe in it. He was unemployed and did not earn any money: a freelance teacher at a public school, a tutor, a translator, a proofreader, a pro

83

#### ANDREY VASYLCHENKO

a delivery man, a packer, an extra on the set, but more often than not, an usher in a movie theater. The artistic milieu that we were then part of included such people as Erich Maria Remarque, Fritz Lang, Georg-Wilhelm Pabst, Max Reinhard, Hans Richter. I preferred painting and cinema, and Ran - literature and theater ... I moonlighted, playing minor roles in The Threepenny Opera and Four of the Infantry. Rahn was at that time writing dialogues or reviews of French novels.

In 1930, Rahn again finds himself in Switzerland, from where he writes a letter to his old friend Albert Rausch. In this letter, he reported that since the beginning of the year he had found a job as a screenwriter. But the screenwriter, apparently, did not work out of him, since in December 1930 he already worked as a teacher in one of the Geneva schools. Rahn described this difficult struggle for existence in sufficient detail in his SS autobiography, emphasizing that at that time he became interested in the works of Calvin, Rousseau and Voltaire.

Things were not going well in Switzerland. Later, he described his "Geneva period" as follows: "From there I took away bad memories. I had a bad job, I ate badly. I received a monthly salary, which was hardly enough for a week. There was no sink or bathtub in my small room. But that's where I started writing a few articles. The most significant of them was to be dedicated to the Grand Inquisitor of my country. Then, in this dire need, I decided to do my best to succeed. Imagine, for three months I rewrote the article about the Grand Inquisitor again and again. But each time only one intelligible typewritten copy was obtained. I sent my work to more than fifty newspapers and trade magazines. But I only got one response, and that was negative. It was an agency that was interested in my new work that I could provide."

Vitoga Ran still had to move to Paris. In the French capital, Otto met many writers and

84

#### MYSTIC SS

natural researchers. He did this independently of Albert Rausch, although he visited Paris even more often than Germany. On the eve of the Nazi takeover, Rausch took a permanent job in Paris. He became press secretary and head of the press department of the local branch of the International Red Cross.

For Rahn, his acquaintance with the Toulouse poet and esoteric Maurice Maigret was of particular importance. Not excluded. that it was Maigret who moved Ran to link together the heretical movement of the Cathars and the symbolism of the Grail. The fact is that in Megre's poems, fairy tales and novels one can find a mixture of legend, myths and historical facts so characteristic of Ran. This idea was confirmed by Otto's old acquaintance, Paul Ladame. Ladame recalled that once during breakfast, Megre expressed the idea that "the mysterious Niketaskh!, before returning to the East, before leaving this world, had to leave the Word, a written document outlining his teaching. The manuscript was to be kept together with the treasures of the Cathars in the castle of Montsegur. It could be hidden underground in the grottoes of the Ornollac cave. Ran reacted very vividly to this idea. He excitedly spoke: "I share your views. You have to search there. The caves of Ornollac are sure to hide treasures."

It was this conversation that became the key to Rahn's idea, when he tied together the legends of the Grail and the fate of the Cathars. Although he himself thought differently. He claimed that this idea came to him quite by accident. Indeed, it is no wonder that he forgot about this conversation, which gave him a working thesis for a future book, because at that time he was obsessed with completely different plans. In February 1931, Rahn sent another letter to Rausch, in which he vigorously described the prospect of his own business. Rahn intends to create his own publishing house, which will specialize in the release of German and French literature. But

Apparently, we are talking about the Bogomil Bishop Nikita, who, according to one version, hid in southern France.

85

ANDREY VASYLCHENKO

these plans were not destined to come true. Moreover, at this time he is experiencing a personal drama - Raymond is taken into the army, and Ran himself is denied another visit to Switzerland.

Perhaps at the height of his suffering, Ran decided to devote his free time to studying the torment of the Cathars. This seemingly empty occupation turned for Otto into the meaning of his whole life, into an idea that he was obsessed with until his death. In this undertaking, he was greatly helped by the Countess Pujol-Murat, who came from the South of France. She was one of Morns Maigret's many acquaintances. The Countess was known in secular circles as a great admirer of spiritualism. In addition, she maintained close contacts with Polaris, an esoteric group that promoted the Nordic worldview and the ideas of "ice cosmogony" put forward by Hans Hörbiger.

On the eve of World War II, the French writer Pierre Geraud wrote a book about the secret orders and sects based in Paris. So, he told the following about Polaris. The head of this organization used the pseudonym "Zam Botiva". "At that time he was very famous in occult circles. He achieved this by allegedly finding the magical staff of the cabalist and Renaissance philosopher Pico dell'Mironadolu. It was this item that helped the medieval mystic mine gold. At the same time, "Zam Botiva" intended to find the treasures of the Cathars. "To this end, he won the favor of a very extravagant lady, a member of the Gnostic Church. The blood of the descendants of the famous Albigensian heretical popess Esclarmonde de Foix flowed in her. The name of this mysterious lady was kept in the strictest secrecy. But she can be identified with the Countess of Pujol-Murat."

The Countess greeted Otto Rahn very kindly and helped him in every possible way. She actively supported the young German's research, apparently considering herself a new incarnation of the Qatari Esclarmonde de Foix. She provided Rana to travel around the country not only grew

86

MYSTIC SS

koshny car, but also the personal driver Josef Videger. To make travelers feel more comfortable, they were given a fairly large amount of money free of charge. A similar impromptu expedition started in August 1930. It was then that Rahn first saw the places that he later described in his book "At the court of Lucifer": Ariège, Pamière castle, Fouz county, the ruins of Montsegur, the sun in Carcassonne. It was during this trip that Ran met Deodant Roche, an ardent supporter of the anthroposophical ideas of Rudolf Steiner.

Deodant Roche himself never mentioned Otto Rahn either in his memoirs or in other publications. It might seem that he did not know him or forgot this chance meeting. But one of his letters, dated 1932, has been preserved. In it, this Frenchman wrote: "From M. Luc, President of the Poe Court of Appeal, I received an introductory speech in which the statements of a "very talented German - Otto Rahn" are reproduced, in particular the story of a shepherd from the Tabor Mountains about Esclarmonde. However, Otto Rahn himself told me that he heard this story from Countess Pujols Murat. This points to some eccentricity of Otto Rahn. Do you think the shepherd's story and the legend of Esclarmonde really exist? It seems to me that Esclarmonde, flying to the Himalayas, is an invention of Polaris.

So, the meeting in Roche was not an accident, then? As we can see, Otto Rahn was followed by people (or a structure?), dissatisfied with the activities of Polaris. And they didn't just follow. At a certain moment, they tried to discredit him. This was entrusted to the very person to whom Deodant Roche had addressed his letter. His name was Joseph Mandement. It was Mandement who tried to present Rahn as a historical falsifier, when he summed up the contours of the rock drawing in small detail. In fact, at the time, it was the most common method for photographing semi-faded low-contrast images. It almost came to a fight.

87

ANDREY VASYLCHENKO

But much more important than the meeting with Deodant Rocher was the acquaintance with Antonin Gadal. They immediately became friends. They understood each other perfectly, and Gadal became a kind of patron of Otto Rahn. It was to him that the book "Crusade Against the Grail" was originally dedicated, and in its final part we can even find the following lines: "Mr. caves located at the foot of the monument, but also gave unrestricted access to his vast library and his private archive.

The word "archive" was, of course, an exaggeration. The fact is that from 1925 to 1930 Gadal collected a variety of materials, which he entered into a folder called "On the way to the Holy Graalk". Over time, the folder turned into a kind of manuscript. This manuscript was a real discovery for Otto Rahn. But the most surprising thing was that Ran was the first to read this material. Gadal very strictly guarded his materials from prying eyes.

It cannot be said that it was Gadal who formed Otto Rahn's ideas about him, that the Cathars were the guardians of the Holy Grail. They came to him from various sources, from various directions. In addition to the occult overtones, it should not be forgotten that Rahn was a Protestant. And therefore, he saw the Cathars as some kind of predecessors of the Lutheran Reformation. And, apparently, he himself, as a descendant of heretics, really wanted the fortress of Montsegur to be the "Castle of the Grail", described by Wolfram von Eschenbach in "Parzival".

René Nelli, who translated In the Court of Lucifer into French, expressed the same view: "In my opinion, the strange idea that Montsegur was the legendary castle of the Grail, the German writer, most likely, was infected by Arthur Cossow and Countess Pujol Murat . They both held such views. I'm not sure Arthur Cossow was an occultist, but the Countess

## MYSTIC SS

was definitely interested in the "secret sciences". She received messages from the spirits and claimed to be in touch with Esclarmonde, whom she considered her ancestor. At some time she was interested in the Polaris sect, which in 1930 was founded by Zam Botiva. This organization continued the "boreal" tradition and shared the myth of Ultima Tula, "distant Tula". Otto Rahn cited in his book (Crusade Against the Grail) the memory of this old lady, who died in 1935. His statements testify to the deepest sympathy, which bordered on a kind of platonic love. Arthur Kossow was a "very old" private researcher whom Rahn introduced under the name of M. Reeves. Before Lavelanet Castle was destroyed, Yasam was a frequent visitor to him. At home, he kept the most valuable collection of things found in Montsegur. Some of them were made of baked clay, some of them were made of stone. He also seriously studied Occitan poetry. In my opinion, he was the first to propose the hypothesis that the troubadours were hidden Cathars and that by chanting "the lady" they meant the veneration of divine wisdom (Sophia) and the Cathar church. It was this theory that inspired Otto Rahn, and later, returning back to France, caused quite a sensation.

On March 3, 1932, the Toulouse newspaper Depeche published the following note: "A new gold rush is coming? Near the city of Massat, a German is directing excavations carried out by the Polaris group. Our readers may recall how last summer we reported the arrival at the Polaris residence in Paris (Avenue Rapp) of a mass of representatives of foreign Theosophical Societies. This organization enjoys gigantic popularity abroad, primarily in England. But what was Polaris doing last summer in the Ariège? As we assumed back then, we will most likely talk about the excavations of the castle of Montsegur. Surely their goal is to search for Albigenian treasures, which, probably, were hidden in local dungeons and caves as early as the 13th century. In "Fields

## ANDREY VASYLCHENKO

Rice, however, claim that they intend to find a Qatari relic, which is better known as the "Gospel of St. Bartholomew", whose lists are supposedly in the British Museum. In general, it is noted that Polaris pursues the same goal as the engineer Arno, who just a few weeks ago told one of our employees about the upcoming sensational discoveries. As stated, he ignores the search for Polaris undertaken last summer, and in general he does not attach any importance to this society. But he does it, it seems, for personal reasons. Having disappeared for a long time, the Polaris unexpectedly showed up in Arjezh. Undoubtedly, he was attracted by the farce that the press arranged around the excavations of Arno. At present, the members of this organization stopped at Ussa-Ornollac in order to re-examine all the caves adjacent to the town. The head of this enterprise is a certain Rams, a foreigner who, according to some reports, came from Germany. The question arises: what will these studies lead to? It is even more interesting which of the parties - the French engineer Arno in Montsegur or the Polaris with Mr. Rams in Ornollac - will be the first to find the Qatari treasures and manuscripts. You can bet."

This remark angered Ran. Not even four days had passed since its appearance, when the same newspaper published in the section "Letters from Readers" the answer of Otto Rahn. "Dear colleague," Ran addressed the journalist, "let's say that while visiting Germany you discovered a topic that requires serious scientific and literary reflection. Further, we will assume that the local population gave you a warm and gracious welcome, that your hopes for the rapprochement of the two peoples come true, that you have found close friends among the former soldiers and officers who recently fought against your Fatherland. And now you can imagine that your German colleague published a few lines in which he called you a "gold digger" and even

questioned your nationality. What would you think? What would you do? My dear

90

MYSTIC SS

colleague, this incident happened to me exactly the opposite in your beautiful country. And you are the very person who published these lines. I do not have the honor to know you, and therefore I forgive the distortion of my surname. Let me introduce myself, my name is Otto Rahn, not Rams! By the way, to find hidden gold, you need shovels, pickaxes and other similar tools. But for this one must be a "researcher", and even better a "theosophos". I work as a simple writer, dear colleague! The writer is the one who earns his living as an epistol. Therefore, dear colleague, I ask you to make sure within the next two weeks that I am not searching for the Cathar Treasures and am not obsessed with the "gold rush" that you attribute to me by some mistake. Otto Rahn. Villa "Forest Charny-les". Ariège".

But contrary to his writing, Rahn was not just a writer who was inspired by the available facts. In this regard, he was reminiscent of the priest Napoleon Peyrat, who wrote the 5-volume History of the Albigensians in the 19th century. This monumental creation almost immediately became a kind of historical "bible" of Southern France. Outlining the outline of historical events, this priest very peculiarly inserted into it all kinds of myths and legends, legends about the underground passages in Montsegur. These tunnels were supposed to hide the spiritual and material treasures of the Cathars. In the preface to his work, Peyrat wrote: "As impartial witnesses, I drew not so much books, museums and forgetful peoples as caves, forests, earth and sky." Rahn decided to follow the same intuitive path, which on the one hand made his book scientifically vulnerable, but on the other hand very attractive. He tried to find some inner experiences that should have opened the veil of history for him.

It makes sense to say a few words about the engineer Arno mentioned above. In the documents he was described as an educated and even refined person. He began his excavations at Montsegur in

91

ANDREY VASYLCHENKO

1930. It is noteworthy that this project was financed from the funds of the Theosophical Society. In an interview with Depets, he stated: "Treasures are a slightly different thing for me than money or gold. This is a library that consisted of the most valuable manuscripts on the dogmas and teachings of the Cathars. The Cathars, students of Plato, could, for example, own several unique copies of works that have long disappeared.

One of his contemporaries described Ran as follows: "For him, the coloring of the story and the qualities of the narrator meant more than the truth itself. He was still a child, whose head was full of stories and legends, obscure mythology. A child who listens to stories told to him and shows childish surprise. When, at his request, I additionally studied the most important stages of the battles of Charlemagne in Lombardy and at La Unarda, he did not ask me: "Is there any evidence that Charlemagne was present there?" Or: "Does the weapon found allow us to conclude that this battle did take place?" No, on the contrary, he asked: "But Charlemagne," just as children ask: "What did the Indians do?"

In November 1931, Otto Rahn rented a room in one of the French cities. Along with travel and research trips, Ran is trying to establish himself in life as a businessman. Inexperienced in financial matters, Otto Rahn rents for three years the Hotel Maronnieres, which was located on the highway leading from Toulouse to Andorra. It was a picturesque place. Chestnut trees grew around the hotel. Despite the fact that the hotel business experienced not

better times, Otto Rahn did not immediately give up the dream that Marlene Dietrich and Josephine Backer would be guests in his hotel.

During this time, many strange things happened. Montsegur and the Cathars, like a magnet, began to attract various researchers. In July 1932, Andre Gloria comes to Antonin Gadal. For 20 days they study, photograph and sketch the almost legendary caves. During this time they become wiser

92

## MYSTIC SS

We tried not to run into Otto Rahn once. In early September 1932, Rahn met his old Berlin acquaintance Paul Ladame, who had come to France on purpose to see him. Otto made a strange impression on him: "Ran received me as if in a family pension, and the next morning he took me to the Caves of the Cathars. He was nervous, worried and somehow hasty. He wanted to show me everything he could and convince me of the seriousness of his work. But he did not say a word about his financial difficulties, which he constantly had to face. He was completely immersed in his book on the Cathars. He spoke enthusiastically about his research, convinced that he had made one of the most important discoveries in history. He believed that after the publication of the Crusade against the Grail, he would become famous and rich, and his book would be immediately translated into all languages of the world and recognized by literary criticism.

But so far there has been little cause for optimism. On October 6, 1932, the Commercial Court of Foix County declared Rana's enterprise bankrupt. When Ran went to Paris, the police put him on the wanted list. No sooner had he recovered from his commercial collapse than he was declared a German spy and head of an international secret organization, the center of which was located in the ill-fated hotel. Foreigners, as always, are the first victims of the spy mania that reigns in society. Ran was forced to flee the country. Much later he would try to return to France again, but the way was blocked for him. He is no longer destined to see the places where he conducted his research.

The writer Isabella Sandy later poetically described Otto Rahn's stay in southern France in this way: "Between two wars, a meteor swept through the sky over Ariège. He cut the sky like a diamond cuts glass, and disappeared forever. He bore a human name - Otto Rahn. Who was he? We don't know this... Where did he come from? From Germany. Tyrol was called as his homeland. He had thick hair with a golden sheen that framed his head like rats.

93

## ANDREY VASYLCHENKO

lya. The eyes were like anthracite, hazy and ash gray. Lightning shone in them, the cause of which we did not know. He, with his mysteries, which were supposed to accompany him until his death, escort him to the other world, behaved a little childish."

The same Isabella Sandy recounted the following conversation between Otto Rahn and a woman whose name remained unknown:

"Other harbingers are coming, but we must not forget the words of my fellow countryman Novalis: the third incarnation will take place not in a person, but in a whole nation ...

"I don't understand," exclaimed the mistress of the house, "Otto, speak more clearly!"

- I say that clearly.

At the door he said his last words:

"I can't leave German soil. She seemed to stick to my steps. She is rich and fertile, but it is necessary to throw the seed into her, which she so longs for. The true Motherland of mankind is in the depths of the man himself. And only then comes geography.

In the autumn of 1933, that is, two years after Otto Rahn had explored the valleys and caves of the Pyrenees, his book *Crusade Against the Grail* was published by the Freiburg publishing house Urban. The owner of this publishing house, who remained unknown, described his first meeting with Otto Rahn as follows: "One day he appeared on the threshold of our publishing house. Without a coat, only in a beret, as if he could save from the weather. His inspired story about the crusade had an effect on us, and we decided to conclude an agreement with him, giving him the opportunity to complete the book in Freiburg within a year."

It seemed that the affairs of Otto Rahn went uphill. In anticipation of the release of the book, excerpts from it were read on the "Southwest German Radio", based in Frankfurt am Main. In this beginning he was assisted by Albert Rausch, who at that time was writing reports for the Frankfurt radio. It was at this time that Ran, about

94

## MYSTIC SS

protective and elegant, makes new acquaintances. Sven Schacht, the nephew of Hjalmar Schacht, the owner of the Southwestern German Council, who later became president of the Reichsbank, comes into his circle of contacts. On the radio, Ran meets Dietmar Lauermann, a member of the Gray Corps youth organization. This man wrote youth plays for the radio. There, Otto meets Manfred Keyserling, the son of a famous German philosopher, who brings the young explorer together with his father. Among Rahn's new friends, we can also see the medical student Hans Grebe, who edited the manuscripts sent on the radio. Ran turns to this young man with a request to help him write a book about Conrad of Marburg. As a result, both young men decide to make a trip to Wilnsdorf. It was in this place that Konrad of Marburg destroyed the "heretical school" in 1233, a "Rebels" sent to the fire.

Ran and Grebe travel most of the way to the place of their "expedition" by train, and the rest by bicycle (bicycles were kindly provided by Brother Grebe). Once in place, Ran intensively searches for traces of the fires on which the heretics were burned. As a result, he finds a small place called Brendchen, which is translated from German approximately as "from the burnt". This "expedition" ended. Returning home, Rahn gives Hans Grebe a copy of his book, which was signed by the author on September 2, 1933. This means that Rahn undertook his "expedition" to Wilnsdorf in August 1933.

On the way back, both young people accidentally meet Albert Rausch and end up on a holiday with the Koolhaas family of winemakers, who lived in Erbach-Eltille. The owner of the house, Joachim Koolhaas, and Albert Rausch met in the ranks of the youth soil movement "Migratory Birds", which was very popular among German youth in the 1920s. It is interesting that Hans Grebe, who was even familiar with

95

## ANDREY VASYLCHENKO

"Uncle Willy" (Wilhelm Jansen), leader of this youth movement.

These contacts between Koolhaas, Grebe, Rausch, "Uncle Willy" and Otto Rahn testify to a fairly strong homo-erotic tradition within the Migratory Birds. When the Nazis, who came to power, accused a number of prominent figures of youth movements of homosexuality, it seemed to me only a way to discredit competitors



Hitler Youth. But apparently there is no smoke without fire. This is evidenced by at least one fact. In 1912, Hans Blücher, a philosophy student, wrote the book *The German Migratory Birds Movement as an Erotic Phenomenon*. The book caused a huge scandal. It narrated, in particular, about the "friendly love" that reigned in "Migratory Birds". By the way, the biography of "Uncle Willie" itself is a vivid illustration of this issue. In 1908, he lost his post as leader of the Migratory Birds, and two years later he was completely expelled from the organization due to an extremely strange relationship with his young wards. However, this is a story for a completely different book.

In his memoirs, Joachim Koolhaas wrote that the writer Seeburg told him about Otto Rahn that he was the first who began to "correctly" study the history of the Cathars. "It was only after him that some French people began to think in this direction. Once Koolhaas said to Wolfgang Frommel, one of the leaders of the "Southwest German Radio": "You too often dispute the results that Otto Rahn managed to achieve." Judging by this phrase, he did not doubt the abilities of the young comrade. It is noteworthy that Frommel himself linked the myth of the Grail exclusively with the Argonauts who were searching for the Golden Fleece, which Otto Rahn later mentioned in his second book,

On October 13, 1933, Albert Rausch wrote a letter to Otto Rahn. From its content it followed that the old comrades had changed places. Now Rahn patronized Rausch. He helped him with the preparation of new radnonovels. And it was Rahn who organized the

96

## MYSTIC SS

a round table discussion of Rausch's recently published book, *The Mother of Wisdom*. Rausch himself did not want to remain in debt. On December 10, 1933, he published the article "The Cross and the Grail" in the *Basel Gazette*. It conveys in detail the ideas of Rahn, expounded in the *Crusade against the Grail*. This article was not at all a gesture of politeness, since it contains quite objective, and sometimes even critical thoughts. Rausch's words still have not lost their meaning. Let me quote excerpts from it.

"When Rahn started work on his exceptional book, he followed his instincts. The things he was investigating, themselves met him halfway, since he comprehended their meaning not consciously, or, more precisely, subconsciously, since, for incomprehensible reasons, he was called to become their sensible gel. but whether his interpretation is indisputable in every detail. It doesn't matter. It is only important that the interpretation itself be found, which will be able to reveal the connections between separate things, Connections that go back thousands of years. Connections that can only be denied by a stupid, senseless rationalist.

When in the last century the great Basel scholar Bachofen revealed to the public his brilliant ideas about religion, guild science denied him recognition, deriding him as an amateur. But today we know that his teaching about matriarchy, about changing the forms of beliefs, is one of the greatest accomplishments in the field of historical science...

What is the Grail? The Grail is a land of light and purity. The Grail is the deepest dream of the human soul, which yearns in earthly confinement for impeccable perfection. The symbol of the Grail is a stone or a bowl shining with pure brilliance... The symbol of the Grail is the Golden Fleece, a sacred divine treasure... In the realm of the Grail there is a true love that has nothing to do with the sensual attraction of people. This true love can be equated with Plato's Eros. Both of these concepts lie behind

4 - 1852 Vasylichenko 97

ANDREY VASYLCHENKO

Ah intellectual comprehension. They can only be guessed and live in the elect.

The book attracted immediate attention. In 1935, the philosopher Hermann Keyserling, already mentioned by us, wrote the article "The Way to the End", which was published in the annual almanac "School of Wisdom". In particular, it said: "Now we have a book that, in an accessible and very solid way, shows the whole gragelia of the great European culture that has been shriveled in the bud. This is Otto Rahn's "Crusade Against the Grail". You are surprised to find that the general Christian concept of goodness, namely the tradition of the Grail, was completely rejected by Roman Catholicism and became the lot of sects. Rahn's depiction of spiritual fanaticism, which turns a person into a beast, is especially striking. In all other respects, this is the first decent publicly accessible book about the causes of the minnesang, about the early history of European chivalry, about the sources of inspiration for many ancient legends. The colorful descriptions of the castle of the Grail (which actually still exists) and the romantic caves in which heretics hid for centuries will no doubt encourage many to visit the Midi-Pyrenees."

Let us return to Otto Rahn himself. In 1933, he moved to the capital of Germany, which had already turned into the Third Reich. There he joins the "Imperial Union of German Writers", one of the many Nazi organizations, where he meets Adolf Friese. In an interview, Friese described this acquaintance as follows: "The first time we met was in mid-February 1934. It seems like a Sunday afternoon. Someone set me up with him. I think it was Greta von U. (Urbanitzki). I still see this company. I, a journalist, a resident of Vienna, about forty years old, R. (Ran) and some other person. We drank tea at the Kaiser Hall. It was the Grand Hotel on Wilhelmstrasse. A wide variety of contacts were established there. For R. (Rana) it was very important. He himself probably

98

## MYSTIC SS

small as well. He believed that his first book would be on everyone's lips. But personally, I have not even heard of it ... But in the end, this hall was a springboard to a large world. As we can see, Otto Rahn did not bear much resemblance in his style to the well-known writer.

But gradually fame came to him. First, his article "What I Experienced in the Pyrenean Caves" appeared in the largest German publication, the Berlin Illustrated Magazine. Somewhat later, the imperial radio made a broadcast under the same name. On June 24, 1934, Rahn completed a new afterword to The Grail Crusade, intended only for the French edition of his book.

At that time he wrote about himself: "In view of the fact that I had been to France and wrote in my book about the connections between Romanesque and German Minnesang, I was immediately suspected of Francophilia. From day to day, I may be suspected of "assisting the enemy." "He is friends with the French writer, agent Daladier, who dared to write a book about the Third Reich in Berlin! Be careful," some whispered. "The correspondence of this Parisian publisher is so extensive that it cannot be harmless," others swore. "How the French newspapers dared to praise a hitherto unknown German author, although the Franco-German ties leave much to be desired," the indignation of a third could be heard. "How is it possible that the writers of Fascist Italy should make a fuss about a young German who has lived in France for a long time? This cannot be an accident," complained the fourth. And when the Berlin Press Office, to which I was recommended by the department of the Propaganda Ministry (which still owes me the entire fee for the book), published an article written by me in an evening "liberal" newspaper, I, as they say, "fell low." Embittered, I left Berlin. Now I am in my homeland in Heilberg, calmly returning to work.

At this time, Otto Rahn writes the article "Heinrich Minnecke", while continuing to work on the biography of Konrad of Marburg.

99

## ANDREY VASYLCHENKO

It has new accents. Ran stumbles upon a small work by Professor Gencke, in which there were references to the fact that the Cathars revered Lucifer, who was deposed from heaven.

It was at this point that Ran's friend Adolf Friese came in handy. He accidentally saw his work "Heinrich Minnecke", which made a great impression on him. Friese saw a remarkable talent in the young writer. Always preferring personal contact with the author, Friese writes a letter to Ran through the newspaper where his article was published. Imagine Friese's surprise when the answer came to him from Geneva. And the next day he receives a telegram from Milan! In it, Ran reported the time of his arrival. It was at this time that a bloody action was sweeping through Germany - the "night of long knives". Friese is trying to play it safe. He warns Ran against returning soon. This again points to Otto's homosexuality. It is after the "night of long knives" that being a homosexual is not only inconvenient, but dangerous. Ran, in response, hastens to believe that he is politically a "blank tablet", but nevertheless decides to postpone his return to Germany. For a while, he is out of sight.

In the field of vision of Adolf Friese, Rahn came already in April 1935. It was evident that Ran smoked a lot. He answered questions at length, expressing a vague hope that in the future he would be able to continue the search for the Grail in the Pyrenees mountains, for which he even planned to attract Catalan nobles.

Most likely, these plans would have remained plans, if not for "His Majesty Chance". Otto Rahn was noticed by the 70-year-old SS officer Karl Maria Willigut, who since 1934 was better known under the official pseudonym Weisthor<sup>1</sup>. How it happened was told by Gabriela Winkler-Dechend, a girl who was Willigut's "named" daughter and assistant.

1 The fate of Karl Maria Willigut (Weisthor) is discussed in the chapter "The Secret Tradition of Karl Willigut".

100

## MYSTIC SS

Her story was published in 1989 in the book *Rituals and Stages of Initiation* by Vladimir Lindenberg: "At that time, Otto Rahn's book *Crusade Against the Grail* came into my hands. I read it with bated breath, and then passed it on to the old gentleman. He immediately and unexpectedly instructed me to find Ran and contact him. To this I replied that after the publication of his book, he was not only banned from entering France, but the author left the publishing house where he worked indefinitely. In fact, he was without money on the street. The old gentleman, at an opportunity, told Himmler about him, and he ordered that Ran be immediately taken to Berlin. Once he was there, fortunately for me, we could talk serenely for hours on end. From these conversations, our friendship was born. Otto Rahn had at his disposal an apartment and everything he needed."

Since that time, Ran has been working as a referent under Willigut in one of the departments of the SS Main Directorate for Race and Settlement. It is not known exactly what he did there. Although some fragments of works and excerpts from the examinations that he carried out on behalf of Willigut have come down to us.

Colonel Willigut introduced the "strange stranger" Ran into high society. Together they visit Molkhov Castle, located on the lake of the same name, where Luftwaffe officers and representatives of the Berlin beau monde were very fond of relaxing and where a relaxed atmosphere reigned. Ran, who always quickly found contact with people, got acquainted in the castle with major political figures. Gabriela Winkler-Dechend wrote about this time: "One day he suggested that I invite Grigol Robakidze to dinner. Robakidze was a Russian immigrant and lived in Berlin. He was as careless as we are, although he was a prophet and an initiate, a man from whom a simply magical radiation emanated ... We young people prepared dinner for the respected friend Ran with such love and care that Robakidze

He started each new dish as if starting a ritual. If not for my efforts, then perhaps he would not have uttered a single word all evening.

101

ANDREY VASYLCHENKO

va. To our great joy; after the meal, he continued to share his Georgian memories."

Here are some excerpts from the diary of Adolf Friese: "I received an invitation from R. (Wound). How does he know where I live and how to find me? At the beginning of the week he appeared in the uniform of a non-commissioned officer of the SS. He, apparently, was in a hurry to appear in it! A visit to Ran's apartment in the area of the city zoo followed. For Ran, the former gatekeeper's apartment was an apartment, a paradise, a luxurious home. At this time, Friese noted that there were major changes in the Rana. He became narcissistic, not seeking to get rid of this bad quality. With undisguised pride, he showed Friza a young man who was sorting papers on the table: "My secretary."

One LETTER will help to shed light on the question "how Ran got into the SS".

"September 27, 1955 to SS Oberführer K. M. Weistor. Berlin-Grunwald

Top secret!

Dear Mr. Colonel, you know that lately I have been living exclusively on my work and compiling a card file. In addition, I would like to inform you that I have encountered an unforeseen trouble. This is a conviction that has only been strengthened in the course of my many years of work. It consists in the fact that we did not communicate enough with each other. I could put aside all my business for a while in order to discuss my findings with you. On the eve of the publication of my book Monswalt and Golgotha, I ask you to discuss personally with the Reichsführer SS (and only with him, and with no one else) the proposals that I will set out below.

1The fate of Karl Maria Wiligut (Weisthor) is discussed in the chapter "The Secret Tradition of Karl Vpchligug".

102

MYSTIC SS

To successfully complete my work, I need to check the localization of some places and settlements. I ask you to grant me the opportunity to make a 10 to 14 day trip to the Odenwald, Westerwald and Saalierland. Or, within a year, send SS Oberscharführer Folimann on this trip. Which would be even better for me.

First I must study the ruins of Wildenberg near Amorbach (see Kunis, German Grail Castle). This should take place when the excavations take place there. I am already in correspondence with the head of the excavations. Then I would like to see the Wiesbaden cave. From there I intend to go to Sprockenburg (see Rehorn. Westerwald p91. Ruins of ancient history. Legends say that the emperor Nero was born here. Spork = crane = juniper). From there I would make a trip to Drutgerstein, to the "Steimel" (Steinmal or Steinmahal), to Hellenborn, to Widderstein. I also wanted to see the majestic stone structures of Dornburg (Thorburg - Thor's castle), Rospe (probable birthplace of Heinrich von Otterlingen), Wilnsdorf (residence of the German Cathars destroyed by Conrad of Marburg), Wanbach (derived from the Vans) and Asbach (derived from from aces). (By the way, here was found a beautifully designed gold coin with a Greek inscription - Lysimachus Basilei - Lysimachus was the commander of Alexander the Great). After Asbach, I intend to study the places that you and the Reichsfuehrer SS will personally choose.

I will be completely free after Mr. Lachner's wedding and can make any trips. Could you contribute to the organization of this expedition, following the results of which, of course, I will compile a detailed report. Or maybe you would find an opportunity to personally discuss the prospects of this trip? After I agree with Mr. Lachner, I could personally visit you at 8 o'clock this evening.

Heil Hitler! Yours, Otto Rahn.

103

#### ANDREY VASYLCHENKO

Rahn's request was immediately granted. This expedition took place. Already on October 19, 1935, Rahn sent a report to Himmler and asked for a personal meeting. On November 3, Himmler made a note in his official journal regarding Rahn's research trip: "Return the report. Assign a category of secrecy. Unfortunately, the letter, written under very mysterious circumstances, does not allow us to accurately trace Rahn's contacts in the SS. Almost all the messages mentioned in the letter were borrowed from Karl Rehorn's *Westerwald*, which was published in 1912. There were only three exceptions to the letter: Wildenberg, Widderstein and Wilnsdorf. Rehorn even borrowed the description of the gold coin, which Rahn later used in his book *In Lucifer's Court*. Karl Rehorn himself saw the largest ancient cultural center in Westerwald: "Asbach appears before us as the center of the fourth circle of polarization of mythological rays. The scientific interpretation of the name of this place leaves no doubt - it comes from "aces". Indeed, this place has been revered as sacred since ancient times. Further, Karl Rehorn tried to prove the fact of the presence of the Romans in the Westerwald. In his opinion, the most important discovery in this place was the presence of an elliptical mound. Who were its builders is still unknown.

Another mysterious passage in Rahn's letter, when he writes about the places he should visit on the personal instructions of Wiligut and Himmler after studying Asbach. Most likely, it was about the vicinity of the Jütgenbach chapel, which was built on the site of an altar near Leutestein in the Buchholz marshes. Tradition said that the devil, deceived by the local priest, launched this rock into the pagans. This legend is almost identical to the "Levenstein" mentioned in the manuscripts, which in 948, for unknown reasons, exploded, shattering into small pieces.

A close look at Rahn's letter reveals a few superficial 'reservations'. For example, he says "Kunis. German Grail Castle", although the correct name

104

#### MYSTIC SS

of this work is as follows: "Kunis" Wildenberg. Grail Castle in the Odenwald. In addition, Rahn used the names of settlements that had long gone out of circulation: "Hellenborn" instead of "Mary's Spring", "Drutgerstein" instead of "Great Wolfenstein" - located near the resort of Bad Marienburg. Apparently, this was done in order to give themselves a lot of weight and convince Himmler of the need for this reconnaissance expedition.

The letter also contains very problematic interpretations of some titles. For example, the transformation of Steimel into Steinmahal seems more than doubtful. Or another example: the Wiesbalen cave, which was called the "Cave of Enlightenment". It was noticed by the "romantics" of the 19th century and had nothing to do with the prehistoric era. But Rahn was very persistent in voicing a different version. The "cave of enlightenment" belonged to the "wild women" - the Norns, who were seers.

Or some other oversight. The town of Rospe was never the birthplace of Heinrich von Ofterdingen. Although Ran himself speaks only of the alleged place of birth. In this regard, the first lines of the letter, which tell about many years of work, should have pushed the SS leadership to take Rana under their wing, freeing them from the care of publishers who demanded more and more BOOKS.

In February 1996, Otto Rahn writes a report about the Frenchman Gaston de Mengel, whose work he was supposed to translate in the Wiligut-Weisthor department. The mathematician, SS-Sturmbannführer Franzolf Schmidt, was also a member of the group that dealt with this problem. This man was previously known for being the author of a number of occult books devoted to the study of the rays from the Ariosophical point of view.

Schmidt was not a professor, although he liked to ascribe this scientific position to himself. At one time, he published such works as "A new method of treatment with rays", "Treatment, rejuvenation and

105

#### ANDREY VASYLCHENKO

longevity", "The New Doctrine of the Rays", as well as a book criticizing the system of the world proposed by Copernicus, "This is not a star". In addition, Schmidt acted as the publisher of a work with an extremely long title - "The First Genuine Divine Revelation, the Attalan Antique Ancient Bible. The Golden Book of Humanity". Frenzolf Schmidt also published the journal Psycho in the 1920s, in which he tried to restore the "unfalsified" texts of the Gospels. Schmdnt attracted the attention of the SS leadership thanks to his articles in the journal "Own way" and "New German newspaper", which were published by the researcher of runic writing Friedrich Bernhard Marby. It was he who introduced Schmidt to Willigut.

Gaston de Mengel, whose writings were at one time studied by the Wiligut Department, was a private researcher who comprehended mystical practices from a variety of pre-Christian, Indian, Persian, and Chinese manuscripts. He was the author of the article "The Symbolism of the Trinity", which was published in 1932 by the Bulletin of Polaris. Yes, yes, the same organization that Otto Rahn encountered in southern France. After Mengel personally met Willigut, he sent Himmler a report classified as "Secret". It said; "In a highly cryptic letter sent to me on June 23, 1937 from Helsinki, Gaston de Mengel gave me a strange notice. For example, he writes the following: "The axis that lies northeast of Paris exerts a very strong influence. However, this axis does not pass by Berlin or by Helsinki. From the section of this axis, I was able to determine the starting point of the Force. It is located in Murma (Lapland), about 35 degrees east longitude, 68 degrees north latitude in the vicinity of the Russian Lovozero. I also determined the location of the large Black Center. It lies within the large triangle formed by Kobdo, Urumtshi and Bakul in Western Mongolia. I am quoting extracts from this letter because Gaston de Mengel asks me what I

106

#### MYSTIC SS

know about it. Yaschel this information worthy of special attention. According to my version, after the Russians come to an agreement with France and England, flight bases can be created there. If this consideration seems valuable, then the SD can study it.

Menge's mysterious notices were passed on to Ancestors' Heritage. But the surviving documents testified that the Ahnenerbe did not attach any importance to this letter. Even more controversial is the fact that such "insights" would be dealt with by the SS security service - SD. A mountain of copies of documents inherited from Mengel was sent to Wewelsburg. It is also unknown how Otto Rahn himself treated Mengel. Many of the Ancestral Heritage employees who survived the war spoke very negatively about Wiligut-Weistor. So,

for example, the first president of the Ahnenerbe, Hermann Wirth, gave him the most derogatory characterizations. The subject of the research led many indiscriminate researchers to the idea that Otto Rahn collaborated with Ahnenerbe. But a very gross mistake - Rahn was never an employee of Ancestral Legacy.

Professor Alfred Schmidt, who did not participate in the Rahn expedition in the autumn of 1935, wrote on 21 October 1935 to Gabriele Winkler-Dechend: "Today the first letter arrived from Otto. It contained good news about the successes of his trip and the discoveries he made. I am in awe of his spiritual discoveries, which he will make, as he has the ability to see things that others simply do not notice. But people who hang out with gnomes and other cave dwellers are capable of this.

Professor Alfred Schmidt, a Swiss by origin, moved from Basel to Berlin to build a large physical and chemical enterprise in Germany, where he could implement his achievements. For this, he received a large plot of land on the outskirts of Berlin. Dietmar Lauermann, a member of the Gray Corps, wrote of Professor Schmidt: "In his younger years he played a significant role in the Swiss and German youth movement.

107

#### ANDREY VASYLCHENKO

In Switzerland, he founded the "Ring" organization, which was based in Basel and Zurich. Later he became the founder of the Gray Corps, which operated mainly in southern Germany. Like most youth unions of that time, the Gray Corps was banned by the National Socialists.

According to other, unconfirmed reports, Schmidt was forced to leave Basel because of a sex scandal. As an indirect confirmation of the ego, one can cite the fact that his Berlin apartment, including a luxurious bedroom, was decorated with sculptures of naked men and paintings with obvious homoerotic overtones. In the new Germany, this brilliant and in many ways incomprehensible personality had a hard time. He was constantly suspected of espionage. At some point, he found himself in isolation - the official structures forbade him any contacts. It got to the point that Gabriela Winkler-Dechend asked to give the scientist a Christmas card not from someone, but from Obergruppenführer Wolf.

Once, while visiting Professor Schmidt, Otto Rahn met another Swiss doctor of medical sciences, Franz Riedweg. The young doctor was betrothed to the daughter of the Minister of War, General Blomberg, and later became an employee of Ancestral Heritage and worked in the Department of German Scientific Action. The same Riedweg believed that both the chemist and the former leader of the youth movement were homosexuals. However, some argued that Riedweg himself was no stranger to same-sex love.

But back to Otto Rahn. Dietmar Lauermann wrote about this period of his life: "Absolutely – Rahn was never a Nazi! He opposed this political system from within, even after Himmler began to elevate him. He was at a crossroads, but he could hardly choose. This can only be understood by those who lived at that time. I marvel at his courage when he was officially expelled from the SS. Of course, for this there was

"Another reason is his homosexuality."

108

#### MYSTIC SS

March 12, 1936 Otto Rahn officially joins the SS. He fills out the necessary paperwork, and six days later writes the following explanatory note: "Before coming to power (the Nazis) I worked abroad. After my long absence from Germany, I began to share

political goals and outlook of the NSDAP. My book and articles are important for the National Socialist spiritual heritage, as evidenced by my invitation to the Personal Staff of the Reichsfuehrer SS.

After his entry into the Personal Headquarters of Reichsführer SS Otto Rahn, he was mainly engaged in building the family tree of Heinrich Himmler. Himmler himself had considerable difficulty in carrying out his own order that every SS man had to trace his lineage back to 1750. One of the main conditions for admission to the SS was the absence of Jews in this pedigree. Himmler's difficulties were caused by the fact that part of his ancestors lived in the territory of Switzerland. Otto Rahn and his friend Raymond Perriere came in very handy. They, equipped with diplomatic passports, were able to find all the necessary documents in Switzerland. After the successful completion of this assignment, Otto Rahn earned the special favor of Heinrich Himmler. As a "bonus" in July 1936, he received a trip to the North of Iceland (we kindly ask you not to confuse this trip with the planned Ahnenerbe expedition, the purpose of which was also Iceland). Rahn was already present on this expedition as a member of the training commission under the leadership of the SS.

Gabriela Winkler-Dechend wrote about this: "I longed and had to take part in this trip (Otto was in solidarity with me). But my candidacy was not approved by Heinrich Himmler, who believed that women had no place on the expedition."

This group did not have any specific task. The expedition was more like an excursion - its participants had to feel the spirit of Edda and the Nordic world. Among the passengers on the ship carrying the SS were two experts in Iceland: Paul

109

#### ANDREY VASYLCHENKO

Ulrich Burkert and Hans-Peter Koudres. Rahn made friends with them from the very first days of the trip. Later, he worked with Koudres on a project for a library at Wewelsburg Castle. One friend recalled that Rahn's acquaintance began when he exclaimed: "I want to see trees there." This phrase, given the sparse vegetation on the island, seemed to them amusing. However, the other participants in the trip did not pay any attention to Rahn and treated him with slight disdain. In the book *At the Court of Lucifer*, Rahn wrote the following line about them: "I had nothing to look for among the good ones of Rahn, who are almost always 'artists', for whom the only argument, quite tangible, is 'them'", Historian Armin Mohler once said of Otto Rahn: "People live in their dreams. Otto Rahn did not see the 'artists' when he was sent to Iceland, and therefore the monumental and formidable nature was of interest to him.

Paul Ladame, who as a Swiss correspondent visited the Olympic Summer Games in Berlin in August 1936, wrote the following words for the French preface to *Lucifer's Court*: "I was walking along the Kurfürstendamm. The blue sky was littered with the flags of all countries mixed with swastikas. The flags flapped in the strong wind that blew from the Baltic Sea. At the corner of Joachimstaler Strasse, Otto Rahn caught up with me. Oh God! He was dressed in a black uniform and a red armband with a swastika. On his sleeve was the 'Leibstandarte Adolf Hitler' patch. He was wearing boots, a black cap with a shiny visor (although, as far as I remember, Otto usually walked with his head uncovered), and a dagger hung at his side. Even before I greeted him, I exclaimed: 'My dear Otto, what are you doing in this uniform?' He stopped, looked around, and then said with pale, barely open lips: 'My dear Paul, somehow you will understand'.

In the same year, Rahn received an invitation to dinner at a fashionable Berlin restaurant, where the SS elite gathered: Himmler, Heydrich, Wolf, Best. The invitation has been sent



## MYSTIC SS

Franz Rielweg. Even Adolphe Friese and Raymond Perriere, who came specially from Geneva to participate in this event, received it. This "dinner party" was a kind of token of gratitude that Himmler expressed for having been helped to establish his Swiss ancestors. By the way, it was during this dinner that Franz Riedweg received from Himmler an offer to join the SS, receive the rank of Hauptsturmführer and become a regimental doctor in the SS division "Germany". It was Riedweg's entry into the SS that got Ran into some major trouble.

In the meantime, Rahn was transferred to work at Wewelsburg Castle, where he continued to compile the family tree of the Reichsfuehrer SS. Namely, the young researcher established that there was a very distant relationship between the Ranov and Himmler families. But Ran neglected to ascertain his own lineage. However, in January 1937, as an employee of the SS, he was persistently hinted that the presence of a pedigree is obligatory for every SS man. Ran vows to provide it within the next 8 weeks. And, despite the missing papers, in the same month he received the rank of Oberscharführer (sergeant-technician) of the SS.

In April 1937, his second book, *In Lucifer's Court*, was published. It was published by a Leipzig publishing house. Ran worked on this book quite irregularly. On a copy donated by Gabriel Winkler-Dechend, he wrote "The book that was conceived as a work about Konrad of Marburg". Rahn wrote it while visiting relatives in Homberg. One day, a young friend of his mother's, Madame Antauneta Rives, who came from Toulouse, appeared there. This visit was the occasion for the most incredible gossip that hovered among the neighbors. Rahn's new publisher, Albert von Haller, arrived in this town. One of the acquaintances described their communication as follows: "Ran is a strange person. Haller read his book *Crusade Against the Grail*. He found it interesting, but statistically ugly. However, the topic intrigued him. Therefore, he demanded that Ran continue

111

## ANDREY VASYLCHENKO

nie "In the court of Lucifer". Haller wanted to publish it in his own publishing house ... And so it happened. Of course, Rahn's manuscript was bad as hell—interesting content, but crappy style. Haller met Rahn in a village just north of Gießen. For ten days they discussed the manuscript. Haller suggested the title. Fortunately, he did not know that the manuscript was created under the patronage of Himmler.

After the publication of this book, Himmler immediately ordered 100 copies. Moreover, ten of them were braided with pigskin and printed in exquisite type on parchment. Thus, luxury editions were to be an expensive gift for high-ranking Nazi bosses, and the very first copy was to be presented to Hitler on his birthday. This fact, as it were, served to confirm that in April 1937 there was not even the slightest suspicion about Rahn's homosexuality. Himmler was a very cautious man and would not have dared to give the Fuhrer Knsha an author with a tarnished reputation as a gift. On the contrary, in the spring of 1937, Rahn was promoted to become Untersturmführer (Second Lieutenant) of the SS.

On April 25, 1937, the official Nazi party press organ, the *Völkische Beobachter* (People's Observer), published a review of Otto Rahn's new book: of deep meaning — the *Carrier of Light* — turned out to be distorted a thousandfold and turned into a creature of hell. But Otto Rahn is not afraid to return words to their original meaning... He placed many dark myths in the book. But what is the root of the myth? Longing and darkness! Nights However, those who are endowed with patience will be able to see the sun rise, bright

But not everyone shared this optimism. In the summer of 1937, Otto Rahn, through the mediation of Gabriel Winkler-Dechend, met the scientist Heinz Pömmöller. He recalled: "Unfortunately, a conflict broke out between Mr. Ran and my wife, which

112

## MYSTIC SS

ruined our understanding. Our relationship remained much to be desired, but I was interested in him from a business point of view. Even if his methodology, as far as I could judge, was not close to me due to its unsystematic nature... Rahn sinned by constantly confusing hypothesis and evidence. For example, he put forward the hypothesis that the concept of the "Grail" was of great importance for the Cathars. But in support of this, he did not provide any evidence, only bare assumptions. As a result, his theory turned into an unproven hypothesis. There was not even evidence that the Cathars had heard the word "Grail" at all. The link to Wolfram Eschenbach's Parzival seemed to me very controversial, at least unproven. But even with such a critical attitude, Pömmöller learned a lot from Rahn. So much so that after the war he went to southern France in the hope of finding Otto Rahn, who was missing in the Pyrenees, whose death he could not believe.

On August 20, 1937, Otto Rahn reappears in Homberg, where he was invited to the wedding of an acquaintance. At the wedding, he starts a quarrel with Wehrmacht Lieutenant Horst Buchrucker. The reason, apparently, was insufficient attention to Ran, dressed in a new SS uniform, and the fact that he was placed at the very bottom of the list of those invited to the wedding. Horst Buchrucker later recalled: "He was ironic about the Wehrmacht and the fact that I was not a member of the Nazi party. He poured his bile on me, apparently because he was also in uniform. We both drank, but since I was physically stronger, he turned out to be drunker. He began to swear loudly, mostly directing threats at me. He made a very bad impression on me. Probably, he did not feel very comfortable in our circle. Perhaps he even had connections at the top. But I can't judge about this - it seemed to me so. "

Many noticed that Ran began to change. Although until now he was considered attractive, but at the same time a very nervous and touchy person. There is no smoke without fire. To these features

113

## ANDREY VASYLCHENKO

Albert von Haller, after meeting Rahn, added another feature - the desire to live in a big way. Despite serving in the SS, Ran was in constant need of money and constantly tried to borrow money from his publishers. But Haller could not do this, since he was not the owner of the publishing house. When the first refusal came, Ran came up with a very cunning trick. He invited Haller to a very famous cafe where writers gathered. When Haller arrived there, Rahn found two other SS officers dressed in full dress uniform. The publisher was confused. Ran, noticing this, decided to immediately take the bull by the horns. He stated that he needed money, and Haller should give him 1,000 Reichsmarks. The SS officers present confirmed to the taken aback Haller that he, as a true German, should provide this amount, since it was a question of national importance in which the Reichsfuehrer SS was personally interested. Indignant, Haller got up and left, intending never to communicate with Ran again.

Adolf Friese described how dangerous and risky life Otto Rahn led these days: "In the evening and at night he saw important birds in bars and restaurants who were drinking in the company of the same women; an inner voice told him that he, as the conscience of the order, on behalf of his boss and patron, should not humble himself in front of these people, showing a striking contrast. Such vapors only soiled our uniforms. And she obliged to be role models. Often he was proud that he had to appeal to duty, honor, loyalty, which were really the highest values for him. But, on the other hand, he

often demonstrated that he had grown up to the morality of high-ranking people, from whom he was torn off.

In August 1937, the party court of the NSDAP dealt with the case of Karl Mahler, who was accused of misbehavior. During the investigation, serious accusations were also made against Otto Rahn. Under the misbehavior was understood the unrestrained consumption of alcohol and possible homosexual

114

## MYSTIC SS

connections. Regarding his drinking, Ran pleaded guilty and made a solemn promise not to drink alcohol at all for the next two years. He was threatened with a not very serious punishment - four months of community service. But then an unsuspecting old acquaintance of Otto Rahn, medical student Hans Grebe, gave evidence, who said that he had somehow met Rahn by chance. Hans Grebe had just arrived from Berlin to Frankfurt am Main and saw Otto on the platform, who was about to take a different route. There was nothing criminal in this message if Hans had not noticed that Ran was wearing an SS uniform and a cap without any insignia. When asked what Otto was doing there in this form, he replied: "I was at Rosenberg and was going to work on the development of the German religion." The case could not be hushed up, and from September 1 to December 31, 1937, Otto Rahn stayed in the Dachau concentration camp as a guard.

After this disciplinary action, which actually amounted to basic military and physical training, Otto Rahn went skiing in Upper Bavaria with his friend Raymond Perriere. Taking advantage of the opportunity, they visited Lauermann. There, Ran rented a small village house, where he lived for quite a long time. Five months later, Rahn would write to Heinrich Himmler: "I am sure that Monsieur Perriere would be extremely grateful to you if you would set out a deeper vision of the SS than I can do. However, Raymond Perriere had already met several officers of the SS "Totenkopf" unit from Upper Bavaria. Despite linguistic difficulties, they managed to achieve a complete understanding, not least because they were monomy comrades at Dachau.

Despite some delays, Otto Rahn did provide his pedigree before 1750, as was required for all SS officers. His hereditary passport indicated that he was the heir to the Römer and Ranov families. Procrastination with

115

## ANDREY VASYLCHENKO

obtaining a hereditary passport could be explained by the fact that Rahn was afraid that his mother's maiden name - Hamburger - had a Jewish sound.

In January 1938, after celebrating the New Year in Upper Bavaria, Otto Run headed to the north of the country. He first settled in Dortmund. In those days, the local newspaper Krasnaya Zemlya wrote about this visit: "The cultural observer of the Dietrich Eckart Union, Kurt Eggers, delivered an opening speech, after which Rahn greeted the comrades present and briefly spoke about the problem of Lucifer. Ran refutes the image of Lucifer in convincing and imperative language. Ran read out excerpts from his new book, In Lucifer's Court, based on his travels and research in southern France. There he followed in the footsteps of the Grail and the Albigensians, pure and true heretics. He also traced the origins of this fruitful anti-Roman view in Germany. The report contained very difficult material and required not only attentiveness, but also knowledge of scientific disciplines; but both the speaker and the audience were united, and not a single word was wasted. The image of Lucifer, whom Rahn depicted as a bearer of light, had a tremendous impact. It would be possible to distinguish between two

parts of the evening. The first, during which Rahn talked about the research of the Grail and Lucifer. And the second, when the speaker, with examples on hand, on the basis of his new teaching, very convincingly reassessed historical phenomena, personalities and events. He showed the danger of the pitfalls of old school nationalism, the danger that was caused by the lack of harmony with nature... Kurt Eggers ended the evening with the words: "Lucifer, unjustly slandered, I greet you."

A positive mention of Rahn can be found in Ludendorff's monthly: "My ancestors were epic pagans and heretics. In the name of their justification, I collect the stones that were scattered by Catholic Rome." Otto Rahn wrote these lines in his travel diary. He traveled around Germany, Southern Europe and the North. In all

116

## MYSTIC SS

wherever he went, he studied the struggle for power waged by Christianity, especially Rome. This travel journal is a very informative and interestingly written book. If you continue the journal while traveling north, it would be nice to use Dr.

sources."

It is quite remarkable that in this article Dr. Kummer is mentioned in a negative context. Bernhard Kummer was one of the closest ethnographers to Rosenberg. In July 1937 Plassmann, editor of a number of journals published by Heritage of Ancestors, organized a campaign of harassment against this scientist, who had the imprudence to publish his own bulletin, Northern Voice. The persecution continued until Kummer closed his publication and moved to work in the beginning of 1938 in the official publication of the Ahnenerbe, the German magazine. This once again clearly demonstrates that National Socialism was by no means a monolithic phenomenon. There was no unity in the so-called "occult" research. It should also not be forgotten that Hitler did not at all share the ideas of Rosenberg and Ludendorff, who raved about the idea of an ideological war against Rome.

On January 10, 1938, Rahn sent a request to the chief of the personal headquarters of the Reichsführer SS, Karl Wolff, for leave and the opportunity to spend it in Switzerland. In the letter, he stressed that from May 1 he must return to active duty. At this time, he is looking for his old Swiss friends. In the meantime, Rahn lived in Munich at 34 Georgen Strasse. We can say that he was in a fashionable area. The windows of his dwelling overlooked the Isar, and the house itself was located between two prestigious streets: Kur-Fürsten-Strasse and Friedrich-Strasse. Life, it would seem, flows measuredly and unhurriedly.

But in April 1938 strange things happen. At this time, in the personal file of Otto Rahn, a note appears that he made a critical remark about Franz Riedweg's intention to enter into

117

## ANDREY VASYLCHENKO

SS. His intention is very impartially criticized in the German-language press in Switzerland. In fact, it is not clear why he got involved in this matter, especially since his position in the SS was more than shaky. Anyway, in July he put his thoughts in writing and sent them to his leadership. Himmler thanked Rahn, but made it clear that he would make his decision only after some time. After another wave of criticism in Swiss newspapers. The chief of Himmler's office brought to the attention of his boss Otto Rahn's statement that SS Hauptsturmführer Riedweg should be excluded from the "security detachments" altogether. In response, Himmler sharply remarked that he did not even think of getting rid of this Swiss. The verdict is short: "Riedweg will remain in the SS."

From that moment on, clouds gather over Ran's head. There is pressure on him. It is said that at this time an unknown Luftwaffe captain, with whom Ran had some disagreements, is trying to blackmail him. All the letters sent by Otto during this period to Himmler's Personal Headquarters are full of vague anxiety. Adolf Frieze, who met him at that time, spoke of an obvious "overestimation of his abilities, bordering on megalomania." To some this seemed like a distraction. There were rumors that Otto Rahn was processing 2,000 pages of his manuscript dedicated to Saint Sebastian. But this figure seems unlikely - how long did it take him to write 2000 pages?

Ran makes mistake after mistake. Initially, at the trial, he says that he was going to work with Rosenberg on the creation of a new German religion. It is worth recalling that Rosenberg was one of Himmler's biggest opponents in the Nazi Party. Ran then gets involved in a scam with Ridweg. Finally, remembering that Himmler favored married SS men, he decided to play the card with his "marriage." But this gave rise to new difficulties. Himmler began to insist on an imminent wedding. But the bride was listed only in the photo. She didn't exist in her life.

## MYSTIC SS

It took some time for Rahn's biographers to determine who was depicted next to Rahn in the photo. There, Otto is depicted on a balcony with a young blond woman and a five-year-old boy. "That bride" turned out to be a certain Anna Dachs, who lived in Switzerland after the war. The story of their engagement turned out to be a farce. Anna was never engaged to Ran. They knew each other very superficially. After her first unsuccessful marriage, she lived with her five-year-old son in the Black Forest, where she met Rahn. He told about his book and even dropped in on a visit. But, according to this woman, he was emphatically cold in dealing with her and did not even try to somehow get closer to young Anna. Ran found himself in a very awkward position.

Ran's nerves were, as they say, on edge. To his many failures must be added the endless indignant letters from Catholics and the anonymous threats that Rahn believed were sent by the Nesuits. They say that two events put an end to his fate - "Kristallnacht", Jewish pogroms that swept across Germany, and the intention of the SS authorities to transfer him to the Buchenwald concentration camp. On February 22, he writes a statement asking him to be expelled from the SS.

What happened next is difficult to ascertain. On May 11, 1939, peasant children living near the Bavarian village of Eiberg found the decomposed corpse of a man. Soon the remains were identified - it was Otto Rahn. Two medical vials were found near the remains, which once contained poison. The time of death was very difficult to determine, but experts suggested that it happened somewhere on March 12-13, 1939. The police immediately dismissed the version of the murder. It was decided that Ran committed suicide. The reasons for this behavior are not clear. Maybe he was afraid of exposing his homosexual tendencies. In any case, Rahn was reinstated into the SS almost immediately.

Albert von Haller said that on the eve of his disappearance, Ran ran to him: "He was in a monstrous state: the nerve

119

## ANDREY VASYLCHENKO

ny, much thinner, crazy eyes. Ran said, "I'm gone. The SS are after me. I am accused of homosexuality." He told me this openly. "I was given a choice. Either a concentration camp, or suicide, a heroic death in the mountains. There is no third". He was going to flee to France, but apparently changed his mind.

Gabriela Winkler-Dehend put an end to all the "and" when she reported the following about Rahn's death: "I know that he was put under surveillance in order to check if he was a homosexual. When Himmler was informed of this for the third time, he urged

recommended to postpone consideration of this case (although homosexuality in the SS was punishable by death). I believe that it was after this that Otto Rahn applied for expulsion from the SS. My sources were Hans von Lachner, whom I myself helped to become adjutant under Weisthor.

## CHAPTER THREE BERNIE

### The Secret Tradition of Karl Willigut

Honey is here

it is brewed for Balder, a bright drink, it is covered with a shield; sons of despair

aces are covered. Say no more

you won't hear.

Elder Edda. Dreams of Baldur

When historians mention his name, they usually add "personal magician of the Reichsführer SS" or "Rasputin at Himmler's court." Indeed, at one time the influence of Colonel Karl Maria Willigut was gigantic, although not long. On the personal recommendation of Himmler, Willigut, during his service in the SS, went from Hauptsturmführer (Captain) to Brigadeführer (Brigade General). It can be said without exaggeration that Willigut was the personal mentor of the Reichsfuehrer SS. It was from there that Himmler consulted on the widest range of issues. Willigut took part in the development of the SS ring worn by members of the Black Order. He participated in the formation of the concept of the Wewelsburg (SS Castle Order) and the creation of many ceremonies that gave the ideology of the SS a unique aura of elitism. But at the same time, it is worth noting that the fate of this person

121

## ANDREY VASYLCHENKO

bore little resemblance to the biographies of the SS officials who found themselves surrounded by Himmler.

Carl Maria Willigut was born December 10, 1866 in Vienna. His father was a captain in the Austrian Landwehr, who eventually left military service and joined the police. As eyewitnesses said, Karl Willigut Sr. was a very competent and trustworthy employee. Apparently, it was for this reason that he was once entrusted with investigating the circumstances of the mysterious death of the heir to the throne of the Austro-Hungarian Empire, Crown Prince Rudolf.

At the age of 13, Karl Maria Willigut followed in the footsteps of his ancestors and entered the imperial cadet school in Vienna Breitensee. Like his father and grandfather, he wanted to put on an officer's uniform at all costs. He began his military service at the age of 18, when he entered the 97th Austrian Infantry Regiment stationed in Herzegovina. His military career cannot be called swift - for 20 years he rose only to the rank of major. And Karl Maria Willigut himself could not be called a typical servant. He was not alien to a certain aestheticism. During his service, he wrote a considerable number of poems in which he zealously expressed his devotion to Austria and the crown. At some point, he followed his cheerful father into the Schlaraffia society. This organization, founded in 1859 in Prague, was engaged in the study of ancient symbols and archaic ceremonies. Becoming an active member of the Schlaraffia, Carl Maria Willigut wrote mystical poems and treatises. In particular, he wrote works about the Seyfried runes and the mystical rocks of Rabenstein, which lay on the Austro-Moravian border. Apparently, unsure of his talents, Willigut Jr. for a long time did not dare to sign poems and treatises with his own name. The authorship was attributed to a certain Baron Lobezan, whose signature included a symbolic image of an owl - a symbol of the Schlaraffia society.

122

## MYSTIC SS

In October 1914, as an officer of the headquarters of the 30th Infantry Regiment, he took part in the fighting against the Russian army in the Carpathians along the entire northeastern flank of the empire. After this exhausting campaign, during which he fought and made long night marches, Wiligut was finally promoted to colonel and transferred to Graz in order to organize reinforcements for the 14th and 19th Infantry regiments. Then he was sent to the Italian front, where between June 1915 and the following spring he changed a number of posts. As follows from the documents of the Vienna Military Archive, Wiligut proved to be a brave officer and was highly regarded by his superiors and comrades. The circumstance is important. Let us focus on it, since these testimonies will still be useful to us. During the war, Wiligut was decorated for bravery and honored by senior officers. Field Marshal Daniel described him as a man of "impeccable character ... an extremely experienced, conscientious officer." This assessment was shared by other senior officers.

In May 1918, Wiligut was recalled from the front and appointed commander of a convalescent camp in Lemberg. It was in this camp that events took place that largely predetermined the entire future fate of Karl Maria Wiligut. In June 1918 Bishop Popowski, Jesuit General Ledochowski and Cardinal Rati (future Pope Pius XI) visited this officer mission. Seizing the opportunity, Wiligut told church dignitaries about the origin of his family name and family devotion, which were kept in the strictest confidence. At this moment, Karl, as the guardian of the most ancient tradition, made an unforgivable mistake. The Jesuit general, hearing Wiligut's words, grimaced and whispered into the ear of the papal legate: "ata ta[ae]ka" ("Cursed family"). Wiligut heard these words. And then a strange metamorphosis took place with a seasoned and disciplined middle-aged officer. Fury seized him. In a rage, he shouted to the Catholic priests: "Yes, I come from a cursed family!!!"

123

## ANDREY VASYLCHENKO

It was after this strange event that Wiligut began to have seizures. Or, on the contrary, for no reason at all, he could fall into the deepest despondency.

Meanwhile, the Austro-Hungarian and German empires collapsed. Once in the Freikorps (volunteer corps) "Oberland", Wiligut fought with weapons in his hands against the communists and separatists. When he retired, he wanted to do political journalism. But at that moment, his nerves gave out completely. Wiligut had to be placed in a psychiatric clinic. Karl Maria Wiligut was declared legally incompetent. It is noteworthy that during the psychiatric examination, Wiligut began to draw strange parallels between contemporary political events and some miraculous incidents, linking them together in a very strange way.

On January 1, 1919, it was decided to leave the "crazy colonel" alone. Wiligut is sent to the outskirts of Salzburg. From that moment on, Wiligut was revered in the ranks of nationalist and pan-German organizations as the "secret German king." The fact that some nationalists began to refer to Wiligut in this way is very easy to explain if one takes into account the disasters of that time, in particular the collapse of the monarchy and traditional social institutions. But this does not explain at all why Wiligut began to show increased interest in all German esoteric circles. However, it can be assumed that in the human mind there has always been the idea of the presence of some invisible architect of all events, a great savior from all hardships and hardships. Under these conditions, Wiligut's "strangeness" was precisely the quality that attracted and attracted other people. So Wiligut's stay in a psychiatric clinic

only strengthened the impression that he really was "a secret German king! The interest of the esotericists was limited exclusively by the psychic abilities of the colonel. However, they showed almost no

124

## MYSTIC SS

Teresa to his youthful spiritual quest. Therefore, one should not think that someone was really going to raise Wiligut to the German throne. This political step was not even discussed.

In the 1920s, significant figures in Viennese society began to pay great attention to Willigut. This happened at the suggestion of two people: Baroness Thaler, Wiligut's cousin, who headed one of the esoteric circles, and Jörg Lanz von Liebenfels, head of the "Order of the New Templars". The latter in 1920 ordered one of his subordinates to contact Colonel Wiligut. The order was carried out without delay. The envoys of the "Order of the New Templars" visited Wiligut three times, still living in the district of Salzburg. One of them - Theodor Zepl - spent as many as seven weeks visiting the colonel! More detailed information about these visits was contained in the archives of the "Order of the New Templars", which were confiscated and classified by the Nazis. Unfortunately, these documents were "lost" in 1945. Without these documents, it is hardly possible to accurately reproduce the "secret legend about Asa Huana", which is often called "Southern Christianity" in esoteric circles.

Before continuing further on the story of Wiligut's fate, it must be said that he once published a small book about the Wewelsburg castle, which was destined to become "an intellectual center of the SS." It was from that moment that his ascent to the rank of SS Brigadeführer began. But the strangest thing is that Himmler set such tasks for Wiligut long before the colonel joined the SS. And here's another strange moment: Wiligut's book, dedicated to Wewelsburg, was published on May 16, 1937. Thus began the decline of the star of "Himmler's Rasputin." We have already said that Willigug made a rapid career in the SS: in just three years he rose to the very top of the Black Order. It would seem that such a fleeting rise should have been somehow explained. But it wasn't. Wiligut's name was not mentioned at all either in official publications of the SS or in all-German environments.

125

## ANDREY VASYLCHENKO

mass media. All this indicated that Himmler and Wiligut were connected not just by official relations, but by something more. This conjecture was confirmed by the appeal with which the middle-aged colonel addressed Himmler: "My Reichfuehrer, my high-ranking friend!" But let's go back to the 20s.

Actually, Wiligut began his "social" activity immediately after his release from a psychiatric clinic. Under various names, he maintained close ties with many prominent people. In addition to the adherents of the "Order of the New Templars" we have already mentioned, in his entourage one could notice Party Genoss Frida Dorenberg, one of the most prominent female Nazis, the eminent politician Werner von Bülow, the leaders of the "Edda Society" - Rudolf Gorsleben, Richard Andres, Friedrich Schiller. Wiligut maintained contacts with reputable military men from Innsbruck - Emil Rüdiger and Telger. In this list, which could be continued for a very long time, two persons are of interest to us: Frida Dorenberg and Friedrich Schiller. It was they who introduced Wiligut to Nazi ideology and later organized a meeting with Heinrich Himmler.

If we talk about the relationship between Wiligut and Himmler, then I repeat, saying that they went far beyond official contacts. Moreover, the very status of Wiligut, who bore the ritual name of Weistor in the SS!, was more than strange (a word that will often be



meet in this chapter). Virtually no one in the SS suspected the existence of Brigadeführer Weisthor. Only a few high-ranking employees of the SS Main Directorate knew about him. By the way, it was they who dubbed Willigut "Rasputin Himmler." But even they didn't know what he was doing. It was officially believed that Weisthor was involved in the development of the "blood and soil" worldview taken by the SS for ideologists

1The fate of Karl Marni Willigut (Weisthor) is discussed in the chapter "The Secret Devotion of Karl Willigut"

126

## MYSTIC SS

chess weapons. But, judging by the nickname, many guessed what influence Willigut had on the Reichsführer SS. At that time there were numerous rumors that occult literature was being destroyed in the cellars of the Gestapo. A fact that does not correspond to reality. The Nazis did burn literature, but they did it in public. Each historical era has its own amusements. Also, one should not reject the fact that many owners of rich occult libraries almost immediately after Hitler came to power ended up in concentration camps. But the leadership of the SS was not going to destroy books on mysticism, astrologers and alchemy. They were carefully selected and stored. It was rumored that during the Second World War, this rare book depository was transported on several trucks through the protectorates of Moravia and Bohemia, where they were unloaded at Karlstejn Castle in Prague.

So, Willigut was officially engaged in the development of the ideology of "blood and soil." If this were true, it could become one of the most high-profile discoveries regarding the history of the Third Reich. Why? The fact is that by Aryans and superhumans, Willigut meant something completely different than what was prescribed by the racial laws of the Nazi Germanin. Weisthor saw in the Aryans those spiritual entities that came to Earth millennia ago from the Moon. Then they could consciously, at their own request, return to their distant homeland. Arnishes, about whom the National Socialist ideology spoke, were for him, at best, "candidates" for this high title. They could become true Aryans only after they could regain their lost abilities.

On June 17, 1928, Willigut introduced Werner von Bülow with one of his prophecies, which he called "hagalrites". This "prophecy" was in many ways reminiscent of the "Kembra" saga, which dates back to the 4th-5th centuries of our era and describes the richness of the lost ancient Aryan views. It told about the Kimbras (Pimbras) - the people of the Viligots, who once lived on the territory

127

## ANDREY VASYLCHENKO

rip current Tyrol and Bavaria. The last remnants of this German language enclave fought for their existence in the northern Italian provinces of Verona and Vicenza. Many of the Cimbrians were romanized.

What did Willigut's prophecy say? The clan of the Kembers (Cimbri, Tsimbri) was the heir to the ancient essences of the Asa, and the word "Cimry" itself was translated only as "a seedling of the Asa". They were also called children of the light (an obvious influence of Gnosticism?). A turning point in the fate of the children of light occurred when they began to marry children of stone. The result was that the children of light became fully humanized and became mundane, material. Another "hagalrita" told about the development of individual children of light and their subsequent spread among humanity. Their humanization took place in several stages:

1. Peri - same-sex spiritual entities, later called angels.

2. Kimry - bisexual beings - hermaphrodites, who possessed the bodies of flying angels. Men were born from men, women from women. Birth came from internal fertilization. Degeneration led to the emergence of the Amazons.

3. Ases (asa) — this step begins the pushing of the Khalga clan (Odin, Vili and Ve) by strong-willed aces who could move between the Earth and the Moon. These three genera have played a decisive role in the development of mankind. They gave people more and more. As a result, they began to be perceived and revered as gods. Wotanism arose from these aspirations.

4. Nordland - the role of the white race.

5. The Aryans began to develop after one of the universal catastrophes. As a result, aces (aces) were displaced by people.

In order to understand what Wiligut was talking about, we need to turn to the Irmin Saga.

128

## MYSTIC SS

"Irmin-saga" was the name of the "secret tradition" of the Uligotis clan, which told about seven epochs in the history of mankind. This tradition, kept secret, was originally written on seven oak boards. It was written, according to Willitut, in proto-Aryan linear script and provided with several drawings. In the Wiligut family, these tablets were passed down strictly from father to eldest son. But in 1848, during a fire in the German part of the city of Buda, which later merged with the city of Pest (Budapest), the house of the Wiliguts burned down. Not only the tablets of the Irmin Saga were destroyed in the fire, but also other precious family documents and relics. From that moment on, the "gay legend" within seven was transmitted exclusively by word of mouth. For the first time this legend was presented to the public when Carl Maria Wiligut wrote for the SS Headquarters the pamphlet "The Idea of the Development of Mankind". In this short work, he not only expounded the main outline of family tradition, but also tried to compare it with the wicked legends that told about universal catastrophes that at one time destroyed almost all of humanity.

But far from everything was reflected in the SS documents. In particular, they did not mention the "insight" that, from the age of 18, condescended to the future bearer of secret knowledge. These insights led to the emergence of the so-called "hagalrit" - small prophetic sayings written in a kind of rune. As Wiligut himself claimed, the "mechanism" for launching these prophetic maxims was his ancestral memory, which supposedly allowed him to read and understand all the runes, hieroglyphs, pictograms and rock paintings existing in the world.

As Weisthor's closest associate, his student and biographer Rudolf Mund, noted: "The one who believes that this is a legend, this tradition has passed through the millennia to the present day uncomplicated is mistaken." That is, it is obvious that the leadership of the SS did not doubt the fact of the existence of a "secret tradition", although they treated it with some skepticism. But in principle, even Willy himself

5 - 1852 Vasilchenko 129

## ANDREY VASYLCHENKO

Gut noted that his representations were a kind of mosaic, in which some fragments and details were missing. Like Herman Wirth, who created the Ancestral Heritage (Ahnenerbe), Wiligut intended to restore the original proto-religion.

Let us dwell on some moments of the secret tradition in more detail. To do this, let us turn to the brochure "The Idea of the Development of Humankind".

1st epoch in human history. At this time, there was a relentless struggle of the elements. In particular, the opposition of water and ether led to the appearance of the so-called unnamed "beings generated by Ymir", which were later called angels. This idea was further developed in the SS. This is evidenced by one of the documents, where it is written about the struggle of four "subtle matters": ether, fl, ode? and meta.

2nd epoch in the history of mankind. After the first great cosmic catastrophe — the fall of the Moon on the Earth — an ice age set in, which allowed a certain air belt to emerge around the Earth. The interaction of water and air led to the appearance of the so-called bisexual angels, who partly lived on earth. and partly in the water element. But at the same time, none of them lost the opportunity to lie down. Relations between the "angels of the earth" and the "angels of the water" led to the birth of the first hermaphrodite. The interaction of all four elements led to the emergence of a new higher essence — God.

3rd epoch in human history. The second epoch, like the first, ended in a global catastrophe. This time a luminary fell on the Earth, and the whole planet was engulfed in a universal fire, which

Ymir is a giant in Scandinavian mythology, the personification of primordial matter, which arose from the chaos of the abyss of the world due to the mixture of heat and cold, the whole world was created from his body. The vault of heaven is made of his skull, the earth is made of his body, the sea is made of blood. from

bones - mountains, from hair - forests. "More detailed information about the "subtle mothers", in particular the power of Od and the ether, h

hide in the chapter "SS alchemists and mediums"

130

## MYSTIC SS

ry ended with a new ice age. Survivors of the subsequent chaos (KA-O\$) were forced to adapt to the new conditions of life. After the fall of the luminary, a new kind of angels came to Earth. A fierce struggle ensued between the survivors and the "newcomers", the echoes of which Wiligut saw in the myth of the struggle between titans and giants. This process once again led to the physical mixing of the existing pitchforks. As a result, same-sex "Aizharis" appeared, who could fly, as well as live in water and on land. This species had three eyes. The third eye was located in the middle of their forehead. The remnants of the surviving humanity turned into tsvergs, gnomes and other undersized cave dwellers. In the ensuing racial chaos, other, previously unseen beings also began to appear. Some of the vils interbred with animals. This is how satyrs, centaurs and other mythological creatures were born. In this mythological time there was a relentless struggle of all against all. In this troubled epoch, humanity partly acquired a "fiery character." and partly began to grow fond of dwarfs-zwerg.

The 4th era of humanity was characterized by the fact that the remnants of the third humanity experienced an unprecedented cultural upsurge. They can be likened to the "intelligentsia" of previous eras. After the widespread adaptation to the new conditions of life, people have risen to an unprecedented high level. It was at this time that "enlightened Irminens" appeared in Europe (later their name was transformed into Armanenov), who created the Huana culture (depicted in the Edda as the culture of the Vans).

This era was characterized by an increased interest in astrology and the secret sciences. In this era there were two main human races: the redskins and the Moors. But besides them, there was another small, but nevertheless very tenacious race of people with white hair, fair skin and red eyes - albinos. It was the albinos, together with the redskins, who first invented hieroglyphic and then runic writing. All three

## ANDREY VASYLCHENKO

the human races opposed the "beastmen", although it happened that the Moors interbred with the latter.

By the time of the decline of this human species, his third eye had disappeared. Only the Huanu (Vans) could use its resources, which allowed them to be more inventive, talented and smart. The next fall of the moon actually destroyed all mankind of the fourth epoch. But this time, unlike in the past, the more highly developed Uans culture was able to predict this cosmic catastrophe and prepare for it. These were just those people who created underground passages in the thickness of the mountains. Hiding there, they were able to survive the horrors of the crash of another satellite, another moon. It was they who left rock paintings in the depths of the caves.

5th epoch of mankind. The transition period to a new form of humanity lasted almost a thousand years. But, despite the preparations for the disaster, the people of the previous era survived far from lucky. As a rule, they continued to exist where there were a sufficient number of opposite-sex couples. The fact is that, hiding underground, human communities did not seek contacts with each other. They did not want to appear on the surface of the earth and sought to survive the collapse of the moon at all costs.

Meanwhile, a new human species appeared on the surface of the earth. Its representatives called themselves Asa (Ases in the Eddic tradition). They looked like Huanu and were just as long-lived. "When the earth turned green again and the sky turned blue, the ASA began to oppress UANU and kidnap their women ... When the sun began to shine and break through the clouds, the KA-OS retreated. Animals and people began to multiply, and people no longer needed to kill each other in order to get food. Over time, the Asa stopped fighting against the Huanu and created Asgard. The children born from the marriage of Asa and Huanu went to Atta-lant.

At this point it is necessary to interrupt the story of the "secret tradition" of the Wiligut family. Rüdiger, one of Weisthor's students,

## MYSTIC SS

in his book "History of Mankind in the Study of the Distinctive Features of the Edda" actually repeated Wiligut's ideas. The only difference was that Rüdiger reduced the entire human history to the art of skalds, in which the lost knowledge of the past was encoded numerically. Strictly speaking, no one—neither Wiligut, nor his disciples, nor the SS leadership—had any doubt that the original religion had been interrupted. That the distortions multiplied with each century, leading to the emergence of new "untrue" rituals. It was possible to restore the original centuries-old tradition only with the help of synthesis. But, on the other hand, the restoration of the core of the most ancient religion was hindered by individual "profane persons" who rejected this religion, calling it "non-functional, incapable of helping to build a new philosophical school or a mystical Order." This short line, written by Rudolf Mund, obviously indicated that Wiligut's supporters were not going to take seriously the other ariosophical doctrines propagated in the 1920s by numerous racist organizations.

After the loss of the "runic tablets" in Buda, Jörg Lanz von Liebenfels tried to fill the gap in human history. It was he who wanted to carry out a new religious synthesis. Here it is necessary to keep readers from the traditional mistake made in the literature about the occult roots of Nazism. It was not Liebenfels who was Wiligut's teacher, but quite the contrary: the middle-aged colonel breathed most of his ideas into Liebenfels. After all, in essence, "Theosology"

and the Bibliomistikon, written by Jörg Lanz von Liebenfels, were nothing more than a loose retelling of the "secret tradition" of the Wiligut family.

The epigones of Wiligut were sure that echoes of a pre-existing common religion could be found throughout the earth. As an example, myths about catastrophes that existed in the ancient world, among the Hittites, in Egypt, and in South America were cited. noteworthy

133

ANDREY VASYLCHENKO

but that, in analyzing the original tradition and its separate elements, Willigug referred not only to archaic myths, but also to Gnosticism!

Actually, there is nothing to be surprised. If we take the same "secret tradition", then we can see in it that the people of the second epoch were called only "children of light". And each new wave of aliens, each new catastrophe led to a change in people, making them more material. Isn't that what so many Gnostic schools have been talking about? Even Darwin's theory found itself in the camp of Wiligut's allies, albeit unwittingly. Wiligut stated more than once that biologists and anthropologists would never find a transitional link from the ape to the present man, since this transitional link was animal-men and flower dwarfs.

And here is one of the ideas of Wiligut's closest associate Günther Kirchhoff. He put forward the idea of the existence of pre-Jewish Christianity! It has sometimes been called pagan or barbarian Christianity. As proof of the existence of this religious trend, not only numerous images were cited, but also religious stories about the self-sacrifice of God. Such stories were found in Germanic, Scandinavian and Indian mythology. But the most interesting thing is that in many cases a voluntary sacrifice was made in the form of a crucifixion. The list of crucified gods included Krishna, Zarathustra, Jason the Argonaut, who in Asia Minor and Frakin was revered as the resurrecting God.

In the tradition of the Wiligut family, the central figure was the "god-man" Balder Krestos, who sacrificed himself. It is interesting that in this context the word Krestos meant "noble", "exceptional", "decent". Only after its Latinization did it begin to sound like Christ. Not only has its sound changed, but its meaning has also changed. Now it meant "Savior", "redeemer", "redeemer". But the noble and the redeemer are not identical concepts at all. In Scandinavian mythology there is a concept

134

MYSTIC SS

"crestura", which refers to a drink that gives exceptional abilities. Wiligut depicted the crestura as "absolute light". Here we can see the obvious similarity between the ideas of Wiligut and Alfred Schuler. The similarity was not limited to "light" concepts, but to the eternal confrontation between the two forces, which determined the entire development of world history. With Willigut these forces were Wotanism and Christianity.

Since this struggle was the central driving force of history (in the view of Wiligut), we will dwell on it in more detail. The key to understanding these phenomena is "hagalrita" No. 6119, perhaps the most important prophecy in Weisthor's legacy. This "hagalrita" told about the marriage laws established by King Phrodís. According to these laws, the "strong-willed ace" was forbidden to influence humanity by magic. This was caused not at all by concern for earthly people, but by the desire to return the ace to their lost abilities, to stop the degeneration caused by communication with people. But the true reasons for the establishment of these laws of the ace were not revealed - Phrodís and his masters remained silent. This secrecy led to discontent, and later became the cause of hostility towards the "reforms" of Phrodís.

The religious foundation for the emergence of Wotanism was created after Wotan died, and Loki contributed in every possible way to the deification of his brother Vili. All these three brothers (Odin, Loki, Vili) were the embodiment of two natures: corporeal and ethereal. Having retained some of the abilities of the Kimry, the brothers possessed exceptional abilities compared to other asas. The children born of these brothers were already more mundane ("consisting of dense matter"), and therefore little resembled their fathers. The grandchildren have completely lost all their mystical qualities. The laws of Phrodis were supposed to stop this irreversible process. The humanization of the "children of light" had to end. Asa had to return to the body, consisting of "subtle matter".

135

#### ANDREY VASYLCHENKO

By the time of Wotan's death, the differences between the Vili and the younger Irminas had become so gigantic that the youth began to revere the brothers as the highest essence - God. Things got to the point that Wotan and Vili began to be perceived as a single person. Worship began to acquire more and more cult forms, gradually turning into a new religion - Wotanism. But this religion is incompatible with the worship of God inherent in Irminism. The initiator of such a religious upheaval was Loki, the youngest of the brothers, free from any moral principles. He was one of those "strong-willed ace" who did not intend to follow the marriage laws of Phrodis. He was well aware that the manifestation of qualities that were inherent only to him and his brothers would destroy their power. It is for this reason that he purposefully developed in himself and his supporters mental abilities that could help them enrich themselves and turn into beings that do not depend on the foundations. In fact, Loki decided to rebel against God and the Divine order that reigned in the society of the ace. He drew many with him, appealing to their feelings of fear and insecurity. In fact, he wanted to satisfy his thirst for power.

The Irminists and Huanu were frightened by Loki and his movement, but they did not dare to get rid of him. The fact is that he settled in the souls of the "children of light" earthly passions and greed. Particularly skillfully, he managed to entangle his brother Vili with his spell. So skillfully that Vili - a highly moral and God-fearing entity - did not notice himself how he began to participate in the "shameful deeds of Loki". The younger brother managed to play on his weakness - power-hungry. And it was precisely this weakness that crossed out all his positive traits and virtues.

The emergence of Christianity, according to Willigut, looked like this. At the time of the accession of Vili (10.5 thousand years BC), the beautiful and eternally young Nana was born on Earth. She gave birth to the immaculately conceived Baldr. In his constitution, the son of Nana was very similar to the ancient offspring of Irmin. "High birth" allowed him to be ranked among the offspring of the ancient

136

#### MYSTIC SS

kind. However, it developed much faster than other "pets of light", which were more material and mundane. Baldr's personal qualities pointed to his divine origin. He was the first person whose creativity could be controlled by the brain. In fact, he was the first who committed conscious actions, and was not guided by the subconscious. It is not surprising that he stood out from the background of other "children of the light" and even surpassed them. It was a new, previously unknown human species. Almost perfection.

Given his origins, Balder could become the leader of the new time. Before the birth of Balder, humanity was a numerous small groups that wandered endlessly. In addition, representatives of some groups were very different from representatives of others. As a creative and constructive being, Baldr renounced his ancient right to be superior, to rule over earthly humanity. This right is very

willingly used by other "children of light", whom earthly people revered as gods. In most pagan myths and sagas, the gods were portrayed as merciful, always ready to help. But in fact, they did not even have a hint of such qualities. Against! Having imposed their laws on people, the "children of light" became arrogant. They were constantly fighting for power. But at one point people got sick of it. They asked Balder to limit the abilities of the "children of the light." Balder himself lived on earth in a strange body. He was also not satisfied with the laws imposed on earthly people. It was Balder who revealed to people that they had very lightly lost their ancient right to decide their own fate. In addition, he proclaimed that henceforth the "children of light" themselves must obey the earthly laws, which also applied to ordinary people.

For the "children of the light" this news was terrible news. They feared that they would finally lose the last of their abilities, inherited from the Kimry. With exceptionally long life,

137

#### ANDREY VASYLCHENKO

borrowed by them from their ancestors, and the marriage laws of Frohns, the "children of light" could again become beings CONSISTING ONLY OF subtle mothers. Considering the growing influence of the "dark aces", Balder decided to update the laws of Phrodis and equalize the "children of light" and humanity. It should not be forgotten that the resistance to the laws of Phrodis did not stop even for a moment from their very inception. The ban on the use of their ancient abilities stirred up a wave of discontent among the ace. Almost all of them became Wotanists. Despite the fact that Balder was able to overcome his superhuman spiritual greatness, many prejudices began to arise in wide Irminist circles. In particular, the "children of the light" were convinced that innovations would lead to their eventual extinction as a species. And the preservation of the old laws left the opportunity to regain the past greatness. As a result, Irminism itself begins to deform. The cult of the native planet, the Moon, gradually develops. It receives the name Armanism, which supplants solar Irminism. At the same time, the word "irminen" meant a certain human type, and the word "armanen" - a special priestly type.

class,

In the city of Arkona, which was located on the island of Rügen, which was still connected to the mainland, a center of Armanism was founded. However, this did not prevent him from coexisting with the temple of the solar god. By the way, Jörg Lanz von Liebenfels, in one of his works devoted to the Aryan-Christian proto-religion, depicted Rügen and the Baltic region as the starting point of the most ancient sacred tradition. It is immediately worth noting that Irmanism and Wotanism, as presented by Wiligut, had nothing in common with the historical phenomena of the era of the migration of the Narols and the early Middle Ages. In the Edda, which has survived to our times, these cults are generally mixed together. There was also a version that in the course of historical development, Irmanism and the teachings of Baldr Crestos united into a single religious complex, which influenced not only the so-called

138

#### MYSTIC SS

my "southern Christianity", but also to the formation of secret orders and mystical brotherhoods.

Krestos, in a modified form Krist, the Irmanists called their elder, the head of the cult. It makes sense to focus on this version. Wiligut claimed that the plan that Balder was trying to carry out was called Cross-UR. In the word Krestos we find the suffix - OS. According to Wiligut, it had the same meaning as the suffix -EL in the Hebrew language (Michael, Israel, etc.). So here is the suffix - OS connected all the words with Irmin and Balder. On the other hand, the word "crestura" meant "Divine prediction". Thus, it can be assumed that the implementation of the Crest-UR plan was to return the "children of light" in an almost revolutionary way to their original (UR) state. It turned out a certain

paradox. On the one hand, Crestos intended to bring down the "children of light" "to the level of dust", extending earthly laws to them. But, on the other hand, he seemed to guarantee that his action and the highest supervision would allow not only to restore the ancient qualities of the Kimry, but also reunite with the light. Wiligut's epigones wrote about this: "Baldr's reforms did in some way humiliate the 'children of the light'." But they seemed to be a guarantee of their trusting relationship with the "merciful sun". And this, in turn, made the "Children of the Light" again gracious rulers - a property that they had long since lost. In the secret sciences, such a union was called a "mystical wedding", and in the art of the skalds - a call to urgent aspirations.

But this titanic plan, again, according to Weistor, was not destined to come true. In Goslar (Arua), one of the largest Irminist cities, a conflict broke out between the adamant supporters of the "old way" and Ballr Crestos, who inexorably carried out his undertakings. The conflict turned into an armed struggle. The Wotanists stormed Ballr's residence and captured him. By order of the leader of the Wotanists (neza

139

#### ANDREY VASYLCHENKO

horse-born child from the innst giant jotun) Baldr was crucified. But the crucifixion took place not on the cross, but on a kind of rune "man". After the crucifixion, many arrows were fired at him. The mockery was that this particular rune did not reveal its meaning to the Wotanists. That is why they attributed to themselves the fact of her knowledge. I remember the line from Edda: "I know, I hung on the branches in the wind for nine long nights." However, Wiligut followed with a slightly different quote: "I know that I hung on a lere blown by cold winds for nine cold nights, amazed by the truth,"

The parallels with the biblical story are obvious. But there are also very serious differences. Jesus was ready to die when they put him on the cross. Baldr was crucified "astonished at the truth." Wiligut's saying, better known as "Holy and Great Lord God help," reported that Baldr used a runic spell, which may have been revealed on the eve of the crucifixion. It remains unclear who Baldr's teacher was.

For Wiligut, all these confused and strange plots were not abstract mythology at all. He claimed that the crucifixion of Baldr took place near Goslar, on the site where the ruins of the seminary of St. Peter were located, a little east of the city of Petersberg. This spiritual institution was destroyed in 1527, when the townspeople waged a fierce struggle against the Duke of Brunswick. Many years later, in 1871, the leading walls of this structure were discovered. The excavators also found the remains of several columns. Wiligut visited this place, after which he stated that the crucifixion took place at the site of the third column. To the great regret of Weisthor's followers, he did not indicate from which side one should count in order to establish the exact place. However, the distance between the columns was so small (one to one and a half meters) that it was of no fundamental importance.

These "discoveries" influenced all of the non-medical occultism of the pre-Nazi era. First attempts at creative interpretation

140

#### MYSTIC SS

Rudolf Gorsleben undertook the legacy of Wiligut. In his book *The Apogee of Humanity*, he reported that in the Goslar town hall he found a faded image of Christ being tortured at a pillar. Jesus was not only covered in arrow wounds, but three lilies shone over his head. Hermann Wirth, one of the creators of the Ahnenerbe, gave an interesting description of the Mother of God (in his opinion, the goddess of the earth Irta), who also had three lilies depicted above her head. Jörg Lanz von Liebenfels once said about the lily symbol: "Later there appeared the heraldic figure of the lily,



which became the mark of Armanism or the ancient Aryan priesthood. He repeated this idea in one of his works: "Later in heraldry, it was transformed into an ermine. As such, it was used as a distinctive sign of the Armans, the highest priests of the Aryan Christian cult.

The last Grand Master of the "Order of the New Templars" Rudolf Mund, in his book "Himmler's Rasputin", dedicated to the fate of Wiligut, cited one story by Weisthor. He allegedly told that Baldur Crestos, despite the many wounds inflicted, nevertheless managed to be removed from the cross. Fearing persecution, Balder headed for the "terrible desert of the Gobi". His path lay through the town of Wittov, which had long been located in the "sphere of interest" of the cult center of the ancient Aryan religion Retra. It was there that in November 1927 the "Order of the New Templars" created its own presbytery. In the very same desert, Baldr founded the Irminist "school of masters." Her students carefully guarded their teachings, creating special closed areas in Asia. Is this why Himmler showed such an increased interest in Tibet and the expedition of Ernst Schaefer?

In this narrative of the past, Wiligut assigned a large role to his ancestors. Villigotis descended from both Huanu and Asa. Later, his ancestors ruled over a kingdom in Burgenland. That is why Wiligut devoted such great importance in his memoirs to Steinamanger and Vienna, who for him were comparable to Goslar. When in

141

ANDREY VASYLCHENKO

Germany began the persecution of the pagans, the Villigotis family managed to escape the captivity of the Franks and flee to Russia. There the Villigotis founded the city of Vilna, which became the center of a very extended Gothic empire, whose peaceful existence, however, was constantly disturbed by hostile incursions of Christians and Russians. As a result, the family moved to Hungary in 1242, where they were able to hide from the vigilance of the Catholic Church and the hatred of the Wotanists. Throughout history, the Wiligut family has maintained an unwavering faith in Irminism. Among other prominent members of his family, Wiligut recalls Armin Cherusker and Wigtukind, both heroic figures of early German history. Quite understandably, the epic narratives of alleged genealogy and family history served Wiligut as a stage on which he could better represent the enduring importance of his own ancestors. Wiligut cryptically told one of the adherents of the "Order of the New Templars" that "his crown is kept in the royal palace of Goslar."

It would seem that the ideas expressed by Wiligut were simply impossible to believe. But the fact remains. Weisttor simply bewitched Himmler and his entourage. Walter Darre, one of the creators of the idea of "blood and soil," wrote in his diary: "It is clear that the agricultural sector will emerge in Neubrug Castle. After visiting Goslar, the colonel filled in his plans and gave advice. So, in 1934, in Goslar, the first imperial congress of peasants. Further: "Visit to Wewelsburg and Externstein - led by Willigut ... Willigug-Weistor made sketches of coats of arms." And here is one of the last entries in Walter Darre's diary: "Goslar received a cash increase. We contribute to the return of this city to its ancient rights. In Goslar, the German people regained the Odal worldview.

As you can see, Wiligut had a very strong influence on SS policy. It would not be an exaggeration to say that it was he who developed most of the SS rituals. A document has come down to us that describes the performance of one of these rituals:

142

MYSTIC SS

"January 4, 1937

Today, January 4, 1937, from his home in Schörn, near Rottach-Egern on the Tegernsee, SS Brigadier General Karl Wolff sent me, his Reichsführer SS, the following report:

"Reichsführer SS! With this report I inform you that on December 14, 1936, at the end of the third year of the Millennium Reich, my wife Frieda Wolff, nee von Röhmhild, gave birth to our third child, the first male child"

To this I answer:

"Thank you! Your report was heard by me in the presence of witnesses, godfathers of the child, namely: me personally. SS Brigadier General Karl Maria Weisthor (Willigut), SS Major General Reinhard Heydrich and SS Captain Karl Diebitsch. Your child will be entered in the register of newborns of the SS and entered in the order book of the SS.

The ritual itself looked like this. SS Brigadier General Wolf handed the baby over to his mother. After that, Himmler ordered Weisthor to perform the naming ritual. Willigut wrapped the child in the blue ribbon of life and spoke the traditional words:

"A blue chastity ribbon winds through your life. Every Aryan, every self-conscious Aryan must be faithful! This blue ribbon symbolically links birth and marriage, life and death. And so, this child is connected with my deep desire for his transformation into a real Aryan boy and a staunch Aryan man. After that, Willigut took the bowl and said: "God is the source of all life! From God comes your knowledge, your sense of duty, your purpose in life, and all the meaning of life. Every sip from this cup serves as a confirmation of your connection with God. After returning the child to the mother, he pronounces a new ritual phrase: "This spoon will nourish you until you grow up. Your mother will show her love by feeding you with this spoon, and will punish you by depriving you of food if you break the Commandments of God. After that, the spoon

143

ANDREY VASYLCHENKO

was passed on to the mother. Willigut concluded by proclaiming: "You, child, will wear this ring, the ancestral ring of the Wolf family, as soon as you prove yourself worthy of the SS and your kind. And so, according to the will of your parents and the mandate of the Order of the SS, I name you: Thorisman, Heinrich, Karl, Reinhard. Let the parents and recipients nurture the brave Aryan heart in the child, according to the Will of God. To you, dear child, I wish to keep myself and, having matured, throughout my life proudly bear the name "Gorisman" as my first name",

And here is another document that showed that Willigut, not wanting to be limited to the SS, tried to influence the religious situation throughout Germany.

"In order to establish the "ancient religion", which can never be revived with the help of empirical knowledge and natural scientific discoveries, the following measures are necessary, carried out by the state in a reasonable sequence:

1. The strictest protection of historical monuments from all museums (also in the so-called private collections). Protection of works of art of any kind (especially if they are dated from the period from primitive to the 17th century), buildings, caves, memorial rocks, rock art, churches, chapels, mounds, as well as all finds, withdrawn from the earth.
2. Coverage of all church property, special attention to its statistical accounting. Then there can be an equalization of the number of believers in the long-standing Protestant and Catholic communities. A full claim of rights to a part of the "church property" that was lost when changing religion during the transition period.
3. After the adoption of the corresponding decree - the widespread abolition of monastic schools. If necessary, new buildings of monasteries and churches are transferred to districts, regions, gau,

who need them.

144

## MYSTIC SS

4. Obtaining the profession of a priest is possible only after receiving a state education, and therefore it is impossible before reaching the age of 24 years.
5. The dissolution of all male and female monasteries is possible only after sufficient control is established over the monasteries, from which all non-Germans will be thrown out. The rest can only serve the ideals of beauty.
6. Even when these institutions, which have passed into state ownership, will only promote humanitarian purposes, the people working there will be in them until their death, without receiving a new monastic name in Christ.
7. When attempting to engage in active proselytizing or expressing disagreement [with the policy of the existing government] from the church pulpit, it is necessary to expel clerics from the church.
8. Confiscation of all church property, regardless of denomination, a ban on the transfer of inheritance to church structures. If such wills nevertheless occur, they are recognized as invalid, and the property under them immediately goes to the state.
9. The state by any means must neutralize the priests of all levels.
10. All religious associations themselves must support their functionaries, and religious organizations themselves must be financed only through donations.

| SS Brigadeführer Karl Maria Weistor

As can be seen from this document, Wiligut was going, no more, no less, to contribute to the creation of a new (read "ancient") religion, but his fall was as swift as his rise. In February 1939, Himmler's adjutant informed the structure headed by Weistor (RASH department of the SS Main Directorate

145

## ANDREY VASYLCHENKO

on questions of race and settlements), that it was dissolved, and its boss was dismissed on the basis of his own petition and because of age and poor health. A few days later, Himmler asked Wiligut to return the SS ring, dagger and sword, which he sentimentally kept under a personal lock and carried the key with him. August 28, 1939 Karl Maria Willigut was officially dismissed from the SS. What was the reason for such a drastic change in Himmler's attitude towards his "mentor"? The official version was that the Reichsführer SS received documents on the table that detailed Wiligut's stay in a psychiatric hospital. One could agree with this version, if not for some documents. All of them are kept in the Federal Archives of Germany in Koblenz. The small folder is entirely devoted to the investigation that Himmler conducted in connection with Wiligut's mental health. Here are numerous interrogations of the medical staff of the clinic, and an explanatory note written personally by Wiligut. But strangely, there is no signature under it. But it is well known that Wiligut put his autograph even on a tiny note, while always attributing his SS rank. In this document, Wiligut said that before he was taken to the clinic, he was arrested by the Austrian police. The SS officials who conducted the investigation were astonished at the frank falsification of the psychiatric examination. It, in particular, said that deviations from Wiligut were observed from childhood,

although it was a lie. The examination did not take into account the opinions of the military authorities and their characteristics. It was alleged that the reason for the forced hospitalization was the complaints of Wiligut's wife, who told about constant threats of reprisals against her and strange visions of her husband. This is the most remarkable lie that investigators have noticed. During interrogation, it turned out that Wiligut's wife, with undisguised amazement, learned about her husband's insanity. Isn't it a strange reaction for a woman who asked to curb her husband. And the most interesting

146

## MYSTIC SS

the fact is that Wiligut was released from the psychiatric clinic on St. Stephanie, a major Catholic holiday, when it is customary to conduct prison amnesties. It is unlikely that serious doctors would have released from the clinic violently swept away in honor of the Catholic festival. One got the impression that Wiligut fell victim to the "Forensic Psychnatty" that was so popular in late Soviet times.

But the fact remains that Himmler decided to get rid of Wiligut. The SS continued to watch Wiligut in retirement, although the last years of his life were spent in obscurity and wandering around military Germany. Elsa Baltrusch, an employee of the Reichsführer-SS's Personal Staff, was appointed as Wiligut's trustee, and they settled together in Aufkirchen. It turned out to be too far for Wiligut, accustomed to Berlin life in the thick of things. In May 1940 they went to their beloved Goslar. As soon as they settled in Werderhof, a general medical examination was announced in the city. The couple moved into a small SS hotel on the Worthersee in Carinthia and spent the end of the war in Austria. Then the English troops evicted him and sent him to the camp of St. John near Velden; at this time the old man was suffering from a stroke, which resulted in partial paralysis and loss of speech. He and his companion were allowed to return to Salzburg, to his family home, but the unfortunate past made it obvious to everyone the impossibility of such a step. Wiligut wanted to return to his chosen homeland, Germany, so the couple went to the Baltrusch family in Arolsen in December 1945. The journey proved too difficult for the old man, and on arrival he was admitted to the hospital. On January 3, 1946, Karl Maria Willigut died, the last of his mysterious family.

This story would remain unfinished if not to tell about one more brainchild of Karl Maria Wiligut. In Westphalia, south of the Paderborn, lies the mysterious Wewelsburg, to

147

## ANDREY VASYLCHENKO

which is often referred to as the "Westphalian castle of the Grail". This structure was rediscovered by Wiligut. Weistor personally participated in the reconstruction of the castle, supervising its redevelopment. He believed that here is the mystical "center of the world." An ancient Westphalian legend about the "battle of the white birch" said that here in Westfalen the last great battle between the forces of the West and the hordes of the East would take place. This battle will be an apocalyptic event that will finally determine the decline of Europe. This legend caused an increased interest in this ancient building. During the redevelopment of the Wewelsburg, two ritual rooms were created in its north tower. On the first floor, the floor of the hall was paved with marble, which created a pattern of the so-called "Black Sun" – a wheel, where the role of 12 spokes was played by runic luminous lightning bolts. A domed room (crypt) with a stone circle in the center was built in the semi-basement of this tower. Wewelsburg turned out to be associated not only with Wiligut, but also with this protégé, Otto Rahn. After the death of the latter, it was rumored that he nevertheless found the Grail and delivered it to Wewelsburg. It is not surprising that the Holy Grail, as it were, became the mystery of this castle. However, Rahn could be here and nothing to do with it. Even during the planning of new castle buildings, the new structure of the Wewelsburg was very reminiscent of

spearhead (old building) lowered into a bowl (new buildings). The tip of the spear and the bowl were indispensable attributes of the myth of the Holy Grail. The planned new buildings, as it were, covered the ancient castle with a kind of energy field, a bright radiance.

All the myths described that a mysterious "aura", a mystical radiation, emanated from the Grail. It was this power that was supposed to help the inhabitants of the castle and inspire them to "fight against evil." After the war, there was a legend among the locals that was very reminiscent of the one told to Ran by an old shepherd in France. She said that when the castle was about to fall, the Grail was

148

## MYSTIC SS

indoor Far-right and esoteric circles in Germany still believe that the Grail is stored somewhere in the vicinity of Wewelsburg, as it once was hidden near Montsegur.

The last master of the "Order of the New Templars" Rudolf Mund described one phenomenon - the inhabitants of the village at the foot of the Wewelsburg were very different from the peasants from neighboring villages. He found only one explanation for this phenomenon: the Grail lived in their hearts. Or another example: the most sensitive people, when they enter the crypt of Wewelsburg, feel the presence of a mysterious energy. Recently, deaf lattice gates close the crypt from the eyes of visitors. You can get there only with special permission. Someone claims that this was done to better preserve the monument. But someone is sure that the true reason lies elsewhere. The authorities are afraid of insights that may descend on the "transcendentally receptive" visitors to the castle. Even if in this case we are not talking about a Christian shrine, a cup that was present at the Last Supper, where the blood of Christ was collected, then many Nazis spoke about the Grail of the "Black Sun", which was able to internally change people due to its radiation. . This object is best characterized by an ornament on the floor of the Wewelsburg - a wheel from which lightning rays emanate. Their focus. the center of the mystical wheel was the symbol of the Grail.

The mystery of the Holy Grail is by no means associated with a single SS cult building. This is a whole complex, which includes the castles of Wewelsburg and Quedlinburg, the megaliths of Ekstren-Seine, the Böddeken estate, the Drüggelter chapel and the city of Goslar. In April 1945, a large number of classified materials were evacuated to the Böddeken estate, located near Wewelsburg, in which the problem of non-traditional technologies was highlighted. In some places one can find references to the fact that in this SS complex work was carried out to overcome time, which could become a guarantee of immortality and unlimited power. There were even eyewitnesses

to

149

## ANDREY VASYLCHENKO

who argued that the development of the Nazis in this direction were very successful.

If we turn again to the figure of Wiligut, we find that the mystics who gathered around him were about to activate in themselves the exceptional abilities lost by the ancient races. Wiligut's tradition was not empty words that were supposed to inspire and bewitch Himmler. It was an instruction to action. It was for this purpose that Wiligut visited numerous burial places and even tried to infuse the souls of the dead into himself. The Archerior of the "Order of the New Templars" in all seriousness claimed that Weistor had managed to step beyond the gates of death. In 1946, Himmler's "personal magician" did not die at all, as stated on his death certificate. Many people saw him much later. Independent eyewitness accounts were cited as proof of this largely insane idea. Here is one of them: "In the late autumn of 1989, at midnight, I left the Böddeken estate towards Wewelsburg. Having driven a few hundred meters from the village, I got into a very strange accident. My

the car suddenly stopped and caught fire. I had to travel to Wewelsburg on foot. At one of the crossroads I saw a white horse. On it sat a man, dressed in all black, and looked in the direction of Wewelsburg. I asked him where he was going. The man turned around and said: "To Tibet, to my kingdom." When an eyewitness was shown an album dedicated to the history of Wewelsburg, he immediately saw his night companion. It was Karl Maria Willigut. The existence of this bylichka made it possible for many supporters of SS esotericism to speak of the revival of Vaisthor.

And this was not the only story. Here's another one: "You won't believe the story my grandfather often told me. She and her grandmother were refugees and lived on the outskirts of Wewelsburg. The times were difficult then, and one day my grandfather, along with other men, went to Bøddeken to pick apples there. When they

150

## MYSTIC SS

they were tearing apples, then they heard the clatter of hooves. The riders rode from Bøddeken. Everyone thought that it was the peasants guarding their apple trees, and therefore they immediately hid in the nearest ditch. They distinctly heard the hooves of a galloping horse, but no one saw either the rider or the stallion. The frightened men ran back. It was around 1955."

And here is another message: "We have a Bøddeken monastery, where the boarding school is now located, near which my uncle lived for a long time. Things are happening in and around this building for which there is no rational explanation. And even if you now go through the forests and meadows of Bøddeken, then you can notice "something different" there. Even now, when I tell this, I get goosebumps.

In a strange way, on a short stretch between Boedleken and Wewelsburg, numerous eyewitnesses spoke of mysterious phenomena. In the esoteric circles of Germany, a version arose that the Nazis conducted experiments with time and space in Bøddeken, and paranormal phenomena were just the result of these researches.

Some eyewitnesses spoke directly about the fact that the SS tried to create a "time portal". Moreover, the spirits of the dead soldiers were supposed to be lured here, where the most sensitive people were supposed to come into contact with them. The phenomena associated with Weisthor's name were described in the book "Willigut's Gospel" after the war. This is a very rare publication, it never went out in mass circulation and was distributed only among the "initiates" who took a vow of silence. In this book, Willigut is portrayed as a "messiah reborn", and therefore every encounter with him after 1946 is described in detail.

But let us dwell on the Bøddeken estate, which was, and perhaps still is, the center of secret research. In this regard, references to underground passages are not uncommon. This is what people meant when they talked about the numerous valuable documents

151

## ANDREY VASYLCHENKO

cops, works of art and gold items collected from all over Europe that "disappeared" and were not found. The collection of weapons found in Bøddeken behind a false wall was only a small fraction of what was delivered to this estate at the end of the war. This has led researchers more than once to the idea that in this estate there were still secret shelters that have not been found so far, and perhaps even a kilometer-long passage that has existed since ancient times, which connected Bøddeken and Wewelsburg.

The Bøddeken story takes us back to ancient Germanic times. Bøddeken was originally a monastery that was founded by Mainolfus. The father of this legendary personality when he was leading

fierce wars against Charlemagne. Meinolfus himself was born in what is now the "Valley of Tranquility", which lies not far from Böddeken, under a tree that even in ancient times was considered the oldest in Westphalia, a kind of Mauritian Germanine oak. But one day lightning struck him, and the tree burned down. A chapel was built on its site.

This small architectural structure has a very interesting structure — it has a special "moon window". During the full moon, the entire chapel is literally flooded with moonlight. Without a doubt, the secret cosmic knowledge of the ancient Germans was hidden in the architecture of the chapel. The ancient Germanic religion was always closely connected with the cult of the stars and astronomical observations. Most likely, Mainolfus was initiated by his pagan father into the secrets of ancient cults. After the victory of Charlemagne, the son became a Christian priest and founded the monastery of Böddeken. It is possible that he hid pagan relics in the monastery, and it is even possible that secret services were held there, in the dungeons, which turned Böddeken into an "Irminist shrine" in the eyes of the SS.

But let us return back to Wewelsburg. There is one interesting trend. In recent decades, people began to settle in its environs, who believed that they had "transcendent abilities".

152

#### MYSTIC SS a

ownness". As a result, housing prices in this rural area are significantly higher than in many German cities. Such a "migration" process allows us to say that they are again trying to turn Wewelsburg into an "occult center". It was rumored that in the vicinity of the castle, the houses of the special services of various countries were purchased. According to rumors, the CIA showed particular interest in the castle. I leave this and further information on the conscience of the authors of the article, which appeared in one of the German publications. The CIA became interested in Wewelsburg at the suggestion of President Eisenhower, who during the Second World War was the commander-in-chief of the US armed forces fighting on the continent. According to the same article, a document was found in the National Archives of Washington that was hidden from the public and will be labeled "Top Secret" for decades to come. One sly journalist was able to accidentally read it and make short notes. If such a document exists, it can cause a loud sensation. But, unfortunately, there is no way to confirm or deny this fact. In general terms, the content of this "mystical" paper boils down to the following: the United States entered the Second World War mainly to capture Wewelsburg, where, in their opinion, the Nazis carried out developments that could make them invincible. The United States was warned of such a danger by numerous American agents embedded in Masonic organizations. But after the capture of the castle, the American troops did not find anything there, since, apparently, the Germans managed to hide all the evidence of their new technologies. Such statements are very reminiscent of a newspaper "duck", but, on the other hand, they are an excellent illustration of the fact that the public is eager to see in Wewelsburg not just an SS shrine, but a place covered with a veil of Mystery.

153

#### ANDREY VASYLCHENKO

As mentioned above, the Drüggelter Chapel, which was located slightly south of Wewelsburg, also belonged to the "cult complex" of the SS. This building stands on a low hill, surrounded by a field of poppies. The chapel itself was built in the 12th century by crusaders who returned home from the Middle East. The architecture of this small building is interesting - it has 12 corners. Its interior space is decorated with 12 columns, which immediately suggests a resemblance to the Black Sun Hall in Wewelsburg Castle. In addition, in the center of the chapel there are four additional columns, which, as it were, limit the central part. There is a version that a huge wooden chest,

preserved from those times, was located in the middle of the chapel, and the Holy Grail, which the knights planned to find, was supposed to be stored there. Such an interpretation of the already strange decoration of the chapel gives it even more mystique. It is obvious that, as in the case of Böddecken, the chapel had a dual purpose: during the day, ordinary services were performed here, and at night, meetings of supporters of a secret cult took place. The many columns with which the tiny building was literally stuffed were in no way suitable for ordinary Christian ceremonies, but ideally suited the needs of secret services, where each of the participants in the ritual had to occupy a strictly designated place. Count Gottfried P von Arnsberg is said to be the direct creator of the chapel. Very little is known about him. In 1217, he took part in a crusade, where he may have met the Templars, who, most likely, participated in the design of the chapel. However, it is possible that even before the crusade, the count was an adherent of the "Irminist cult" celebrated in the Böddecken monastery. It is difficult to establish exactly. But even such understatement suggests that many SS places of worship are waiting in the wings to shed light on their true purpose.

154

## MYSTIC SS

### First retreat

Ancient myths in the service of the new Reich

The path is dark, lonely,

Where only the eye of the spirits shines, Where at night the black throne is lifted up by this Ilol,

I recently reached, sleepy, the distant Edges of Thule,

Both divine and strange. Wild area. ascended Out of Space and out of Time.

Edgar Allan Poe "Dreamland"

They celebrate the four great feasts at the entry of the Solnia into the four turning points of the world, that is, into the signs of Cancer, Libra, Capricorn and Aries. At the same time, they act out deeply thoughtful and beautiful performances, like comedies. Juthoni is also celebrated every full moon and new moon. and the day of the founding of the City, and anniversaries, troubles, etc. The festivities are accompanied by the singing of a women's choir, the sounds of trumpets and tim: masters and firing from bombards, and poets sing of glorious commanders and their victories.

Campanella "City of the Sun"

Somehow, in a conversation with friends, I discovered that the word "Aryan", "Aryan" is perceived solely as a neologism that was invented by the Nazis in order to better characterize the chosen race of "blond beasts". Indeed, at one time millions of people believed the Fuhrer, who promised them a "thousand-year Reich." In fact, millions of Germans believed in their exclusiveness, in the name of which they were ready to destroy the barbarian "non-humans", "threatening" their existence. But in those days, the word "Aryan" did not have its current marginal connotation. It could be heard both in administrative institutions and in uni

155

## ANDREY VASYLCHENKO

universities, where the path was open only to representatives of the highest (Aryan) race. Newspapers and school textbooks broadcast about the Aryans. Jewish property in the Third Reich was subject to



"arizations". Any German claiming some more or less prominent role had to present a "hereditary passport" that guaranteed his Aryan origin.

Even before the emergence of the Third Reich, Hitler's "Bible of Nazism", "My Struggle", written by Hitler, spoke of the "divine psalm", the fallen Varian race, which, in his opinion, gave it the right to world domination. Hitler was by no means the first to use the word "Aryan". It began to be used a century earlier and was supposed to characterize those pages of European history when ancient mythology and magic played a huge role in people's lives.

But first things first. At the end of the 18th century, linguists made an unexpected discovery. In various languages, seemingly unrelated to each other (Celtic, Germanic, Persian, Greek, Indian), a certain similarity was found. This linguistic community was called "Indo-European languages". On the basis of its existence, a version was put forward that there was once a single proto-language, the carrier of which was a large ethnic group. From that moment, numerous speculations began to arise on the subject that the carriers of this language were some "Indo-Germans", who spread their culture throughout Eurasia.

Friedrich Schlegel, a German scholar who showed an increased interest in the cultures of the East, found references to distant northern lands in Indian legends. In particular, they spoke about the sacred mountain Meru, which was located in the region of the North Pole. Schlegel first spoke about the fact that Indian culture treated the North with great respect, revering it as the most sacred part of the world. It is not clear whether the description of the North was simply a metaphor or a manifestation of specific contacts between northern cultures. In 1819, Schlegel first used

156

## MYSTIC SS

the word "Aryan", which was a synonym for an ethnic group that included both Germans and Indians. In fact, Herodotus spoke about the Aryans, but Schlegel strengthened the root "ari", which he proclaimed etymologically related to the word "honor". As a result, the idea of an aristocratic master race arose. It is immediately worth noting that Schlegel himself refrained from such statements. He generally believed that the Aryan tribe was more connected with the Asian region than with Northern Europe. His student Christian Lassen made a conclusion that actually fixes the meaning of the word "Aryan" forever. He contrasted the "complex talent of the Aryans" with the Semites, who lacked a harmonious soul, and the Nude religion was EGONSTIC AND closed. Thus, for the first time, the Aryans entered into racial theory. The myth formed by Lassen quickly begins to spread throughout Europe. In 1827 French learned circles were already talking about "a long struggle between the Semitic and Indo-Germanic worlds." Ernest Renan, a well-known researcher of Judaism, said that the Jews, after fulfilling their primary function (the creation of monotheism), began to degenerate and the world was henceforth in the hands of the Aryans.

Thus began the mixing of linguistics and racial anthropology. What began as a purely linguistic inquiry later developed into radical theories about the fundamental differences between peoples and cultures. In 1853, the book of the French Count Gobineau "On the inequality of races" was published, which further deepened the political meaning of the word "Aryan". For Gobineau, the white race was at the top of the pedestal, possessing not only a monopoly on strength, intelligence and understanding of the beautiful, but also a specific cultural creativity that could be threatened by racial mixing. The work of Count Gobineau did not receive recognition in France, but it caused a great resonance in Germany. One of the most ardent proponents of this theory was the composer Richard Wagner.

157

## ANDREY VASYLCHENKO

In 1899, the book of the Englishman Houston Stuart Chamberlain, *The Foundations of the 19th Century*, appeared, which put an anti-Semitic understanding into the word "Aryan". Chamberlain spoke about the defectiveness of the metaphysics of the Jewish religion and culture, seeing in this a fundamental difference from the Aryan, Indo-Germanic spirit. The Jews, according to the "Fundamentals of the 19th century", had no faith in higher ideals, but there was a materialistic thirst for enrichment. The poverty and stinginess of the long disorderly existence of the Jews led to the fact that within the framework of this people national egoism began to form, which distanced itself from higher matters, preferring pure pragmatism in its religious rites. After Yahweh made the Jews elected, they felt the right to rule over the whole world and infected the Indo-European peoples with the virus of materialism. Chamberlain's works, as it were, served as a starting point for the construction of the theory of National Socialism, where the Aryan was portrayed as noble, courageous, strong. At least one fact speaks of respect for this English writer. After he settled in Germany, Hitler visited him more than once, already decrepit and terminally ill.

Esotericists also had a hand in the formation of the Aryan myth, who very actively discussed the problems of the relationship of ancient cultures and races. The leader here was undoubtedly Helena Blavatsky, who in her "Secret Doctrine" surrounded the concept of "Aryan" with numerous mythological speculations. She saw the Aryans as a special race, which acted as the heir of long-dead cultures that arose and developed in the Far North in Hyperborea and on the mainland Atlantis. From their semi-divine ancestors, the Aryans received the highest magical knowledge. Those, in turn, erected cyclopean buildings like Stonehenge, possessed aircraft, but began to mix with lower races, for which they were punished by natural disasters and catastrophes. Echoes of this story could be found in the works of Plato and other ancient authors.

158

## MYSTIC SS

tori. The few surviving demigods gathered together and created the "Aryan race", to whom the remnants of secret knowledge were transferred. The sacred symbol of the Aryans, according to Blavatsky, immediately became the swastika, which at the same time was a generic sign of the thunder god Thor.

At the same time, books by Karl Penk, Ludwig Wilser and Georg Bielenkapp appear, which say that the Aryans originated in the Far North. Nobody talks about India as the cradle of the Aryan race now. Either Scandinavia or the territories located beyond the Arctic Circle are proclaimed to be the homeland of mankind. Such studies echo the occult texts of Blavatsky and create the myth of the Nordic Ario-Germanic, which was finally shaped by Gwilo von List and Jörg Lanz von Liebenfels. It is at

they were borrowed

\_ their iden Hitler and Himmler. In 1908, von List wrote that "the true country where Edda lies far to the north, in the region favored by Apollo. Where the sun never set." He relied on the description of Hyperborene given by Herodotus. List suggested that perhaps the earth's axis had somehow changed its tilt. And before that, in the North it was always light and warm, the eternal day dominated there, there were tropical flora and fauna. But after changing the tilt of the earth's axis, the climate began to change. The north began to be covered with glaciers, the eternal heat was replaced by cold. Pressed by the glaciers, the Aryans began to move south, taking their traditions with them.

Guido von List, shaping the Aryan myth, was very free with mythological subjects. Indeed, the ancient Greeks believed that on the other side of the "north wind" (ýureg rogeas) lived an amazing people who descended from the titans and were immortal. It was from there, from Hyperborene, that the solar god Apollo arrived, but every year he returned to his

home in order to draw spiritual strength again. For these trips there was even a special chariot drawn by swans, birds,

159

ANDREY VASYLCHENKO

tory had two can be found in the south. Many poets and writers tried to localize Hyperborea in different parts of the world, for example, in the Balkans or Scandinavia. Some researchers even said that it was a mythical, non-existent state - a kind of spiritual allegory. But von List interpreted everything literally: both the "winter of the giants" and the "twilight of the gods" mentioned in the Edda. For him, these mythical events were indisputable proof of the great historical disasters that were caused by the continental cataclysm. But after all, the description of the "winter of the giants", after which the pagan end of the world comes, can be compared with the Christian Apocalypse, an event not past, but only yet to come. But the völkische esotericists preferred a direct understanding of the myths. In them they wanted to find imperative evidence of the spiritual superiority of the Aryans and their ancient origin.

Such speculations were very willingly distributed by the Ostara magazine published by Jörg Lanz von Liebenfels. In 1911, Liebenfels published the pamphlet *Ancestral Home and Ancient History of the Geronic Fair-Haired Race*. In it he refers with pleasure to Blavatsky, and to Penk, to Wilser, and to Guido von List. Liebenfels proclaimed the megalithic stone buildings and stone circles to be traces of the Aryan migrating race, who moved from Northern Europe and left a clear demonstration of their solar religion. Referring to Edda, he argued that their path lay to the East, where there was a huge primitive world, and to the south, where the "dark sons of Surtur" (bipig = mythological giant) lived. These excerpts were interpreted solely as proof of the spiritual and physical superiority of the Aryans over other, lower races. It was not the superiority of the initiates, it was the superiority of the conquerors.

We can find similar thoughts in the book of the Indian Lokamenya Bala Gangadhar Tilak "The Arctic Homeland in the Vedas". This Indian scholar also pointed to the North as the birthplace of the Aryans.

160

MYSTIC SS

race, referring not to Edda, but to Indian and Persian myths. He drew attention to the fact that in many sacred Hindu texts the distant ancestral home is described as a land where day and night are equal to six months (polar day and night). In some lines he found descriptions that could only fit the northern lights. Excerpts that speak of the "world axis", about the "rotation of the firmament", were interpreted by him as evidence that such a perception, such sensations could only have northern peoples, since the obvious movement of the stars and the firmament around the axis can be observed only at the pole. But Tilak did not create the Aryan myth at all, he was just a patriot who tried to undermine the British colonial power. It is these works that became the basis for numerous 'speculations' that appeared in Germany at the beginning of the 20th century. By the 1930s, a whole school of racial studies had developed, where Gustav Neckel or Günther were indisputable authorities.

But the Aryan myth could not exist on its own, it had to be supplemented by other myths. Beginning in 1913, the Diederich publishing house published in Jena a 24-volume collection of northern sagas and heroic tales. The most monumental book series had a strange name - "Gule". Since then, the word "Thule" has been fixed in the vocabulary of right-wing radicals. This is not just a political password - it is a key concept in nationalist mythology. This was preceded by a low whisper, which was heard from the pages of books published in Jena: "Thule is

not the past, Thule is the eternal Germanic soul." A few years after the aforementioned book series was published in Munich, Rudolf von Sebottendorf founded the Thule Society. The name was borrowed from ancient Greek and Roman texts. They said that in 330 BC the Greek navigator and geographer Pythius of Marseilles set sail on a long journey from the north of Scotland. During his travels, he discovered a unique culture, which he called "Thule". The Roman chronicler Prokop gave details of

6 - 1852 Vasilchenko 161

## ANDREY VASYLCHENKO

Thule. Its adherents worshiped the gods of water, earth and air, brought animal and human sacrifices. For the latter, prisoners of war were used. The main holiday in Tula was in the winter, when the sun reappeared after a 35-day night.

Many assumed that this information told about one of the first Germanic cultures. But it was Sebottendorff who turned these sparse reports into an imposing myth that bewitched the German nationalists. Like Lanz Liebenfels, he believed that the megalithic buildings of the past testified to a highly developed Nordic culture that arose in ancient times. It was not excluded that the stone circles were used for astronomical observations. The main conclusion of his "research" was the assumption that at that time the constellation Aries "dominated" in the heavens. And so, this was a "convincing" proof that Thule was the most ancient culture in the history of mankind. She possessed high technical and spiritual knowledge, while the darkness of ignorance still hung over India and Egypt. Astronomical marks eventually turned into runes. Sebottendorf found traces of German culture in ancient Chaldea, Palestine (until the Jews arrived there), Trojan and Mycenaean settlements. The imprint of the ancient influence of the Germans was borne by India and Persia.

Sebottendorf did not deny himself the pleasure of quoting the Bible, which spoke of giants and distant peoples, with which Moses frightened the Jews. For him, this was further evidence of the existence of the Nordic master race. In his own journal Runes, Rudolf von Sebottendorff confidently proclaimed that "the cradle of our divine ancestors lies far to the north, on a gigantic island. Where only fish swim to spawn, and where birds fly." The myth of Tula not only survived in the Third Reich, but also took deep roots. In 1933, Hermann Wirth, one of the founders of the Ancestral Heritage Society, organized a religious and historical exhibition in Berlin under the

162

## MYSTIC SS

the title of "Holy Givers. From Thule to Galilee and back from Galilee to Thule. This scientist considered the Thule culture to be the primary source of all the spirituality of mankind. He illustrated such a statement with many drawings, photographs, images of symbols, models of megalithic structures. All these exhibits were supposed to prove to the ordinary German that traces of distant antiquity have come down to us in folk culture and national customs. Drawings depicting rocks and stone circles emphasized the significance of astronomical cults closely associated with the death and rebirth of the Sun. A similar annual cycle was inherent in all primitive peoples, but Wirth made it the lot of only the Nordic race, since he believed that the difference between spring and autumn was not obvious to the southern peoples. The Christian doctrine, which assumed death and rebirth, was just an echo of the Thule culture, which came to the East thanks to the Aryan sailors. It was they who laid the prototypes of the holidays of Christmas and Easter in Christianity. But the true goal of the new German was to revive the long-departed religion of the ancestors again. For this, it was worth studying in detail the symbolism, runes and pagan customs. Immediately after the end of the exhibition, Wirth demanded that its materials be included in the curricula of schools and higher educational institutions.

This was supposed to eradicate the inferiority complex of a relatively nondescript primitive era in Germany.

Thule turned into a kind of spell that wandered in the Third Reich from magazine to magazine. The problem of the security of the nation and the struggle for its existence was invariably linked with the "Spiritual homeland of the Nordic race." All myths, legends and tales were brought to the surface, where the Nordic ancestral home was mentioned at least half a word. Its traces were found both in Greek mythology ("plain of joys") and in medieval engravings. Böcklin's Dead Island was of particular importance. The fact is that even in his youth Hitler admired this work and wrote not very skillful copies from it. In one of the articles in the Nordland magazine,

163

#### ANDREY VASYLCHENKO

the following words were used: "Thule is our memory of the childhood days of our people, a paradise enclosed in which, as Dante wrote, we are never destined to return." Or another quote, this time from Otto Rahn: "Now Thule lies at the bottom of the Atlantic Ocean. As the song says, only from time to time we can hardly hear the muffled ringing of its bells. But Thule will be reborn, because today Germany is the country where the grandchildren of Aryan ancestors live. They live and preserve its essence. Ran wrote these lines when he was traveling with an SS expedition to Iceland. In those days, he turned away from his passion for the Cathars and devoted himself entirely to Thule. In his book At the Court of Lucifer, he summarized information about Tula, starting from the first mentions left by the Pythian of Marseilles, who first used this word more than two thousand years ago. Ran believed that Pythius during his trip was looking for the homeland of Apollo and wanted to confirm the legends about the Hyperboreans. On the way to Iceland, along with other SS men, Ran tried speculatively to find the source of the strength of the Aryan race. But he was disappointed not only with the behavior of his colleagues, but also with Iceland itself. It turned out to be a rocky, deserted island, which was completely devoid of mysterious charm. Iceland met the SS expedition very unfriendly. What Ran saw on the island disappointed him even more. Dressy women, booming jazz, dance floors. Iceland bore little resemblance to the legendary Thule, where Ran intended to search for places of worship and shrines. During this pilgrimage, his hopes were dashed. Reality surrounded him. Instead of forests and fields, he saw trendy shops and restaurants. Instead of iconic buildings and sacred symbols—newspaper editorials and movie posters—Ran began to wonder if Iceland really was the legendary Thule. Despite all the disappointments, Otto Rahn tried to follow a clear logic.

At the same time, his colleague Edmund Kiss wrote a novel, which he called Thule. In it, the author painted absolutely fantastic

164

#### MYSTIC SS

paintings. For Kiss, Thule is just a fragment of Atlantis, which, in his opinion, was located somewhere near Greenland. At one time, a mild climate dominated there - not a very original idea. He described abundant harvests and excellent climatic conditions. But, besides this, the inhabitants of Thule possessed perfect knowledge in the field of astronomy. When building their titanic structures, they also took into account the movement of cosmic bodies. That is why all Aryan megalithic structures use one forty-millionth of the perimeter of the globe as the main unit of measurement. The deity of Thule, unlike the Jewish one, was a good helper for people. But the northern race enjoyed his special favor. Such chosenness did not make the Nordic race arrogant and presumptuous. The inhabitants of Thule were navigators, their ships proudly fluttered the imperial flag of Atlantis - a blue cloth with a silver swastika. But in Kiss's description of this idyll, aggressive, "imperialist" notes are more and more often found. After

the onset of the glacier, the Thule culture collapsed. The Nordic race had to leave their homeland. They moved to all parts of the world. There they gave rise to new empires, where the local population acted as workers (read - slaves). So, fair-haired migrants created Egypt, Hellas, Rome. You can smile when you hear this Nazi puffy fiction. In my opinion, none of the scientists even bothered to criticize it. But the fact remains that Kiss's novels were published in the Third Reich in gigantic circulation. It was a kind of mass culture, which means that the content of these novels was taken seriously. And so, children with "mother's milk" absorbed the idea of their own exclusivity. The myth of Atlantis was no less important to the Nazis. He, too, could prove the moral and technical superiority of the Aryans. At the beginning of the twentieth century, literal hysteria was going on around Atlantis. All the stalls were littered with pamphlets, books and studies on the subject. Even Alfred Rosenberg did not pass

165

#### ANDREY VASYLCHENKO

side of this story. In his "The Myth of the 20th Century," he wrote: "The explorers of the earth draw us continental blocks between North America and Europe, the remnants of which we still find in Greenland and Iceland. They tell us that on the other side of the Far North (Novaya Zemlya) old traces of the ocean are visible. They lie 100 meters higher than they are now: this indicates the likelihood that the ice of the North Pole has shifted, that a milder climate reigned in the place of the current Arctic. And all this together allows us to present the old legends about Atlantis in a new sense. It seems quite possible that in the place where the waves of the Atlantic Ocean now rage and icebergs float, a flourishing continent rose above the waves, where a creative race created a great, widespread culture and sent their children as sailors and warriors. in to the world. But even if this hypothesis about Atlantis is untenable, the existence of a northern cultural center in the history of primitive society should be assumed.

Heinrich Himmler paid no less attention to the problems of Atlantis. Although he was more interested in the "theory of world ice." This extravagant idea captured the minds of many Nazi bosses. It was initiated by the Austrian engineer Hans G6rbiger, who in 1913 published an 800-page book that presented a fundamentally new view of the questions of the origin of the Universe. As a 13-year-old teenager, Horbiger liked to secretly take out his bed at night into the garden, lie down on it and look at the starry sky. The Milky Way and the ghostly twinkling meteors made an indelible impression on the young dreamer. Much later he had an epiphany. When reading the Edda, he drew attention to the phrase, which said that the creation of the world took place during the collision of ice and fire. He was also attracted by another line that told about ice giants who arrived from a giant star. He came to the conclusion that this is not just an allegory, that the emergence of the world came from a collision of two elements, which

166

#### MYSTIC SS

caused a cosmic explosion of unprecedented size. Clouds and spirals formed from molten ice particles, which, after cooling, turned into stars, planets and their satellites. Man himself did not evolve from apes. Its fundamental principle was the viable protoplasm brought to Earth by ice particles. These particles Horbiger called "cosmic seed", which "universal father cosmos" poured out on "mother earth". The first to appear was a European-type man, who was the beginning and at the same time the crown of creation. In addition, Horbiger pointed to the existence of prehistoric cultures that were destroyed by natural disasters. But they left some traces. Numerous mythological stories about "rain of fire" (Bible), "winter of giants" (Edda) were an echo of these natural disasters. The same cataclysms destroyed Atlantis, mentioned

Plato. The biblical character Moses, raised in Egypt, was well aware of these prehistoric events, but chose to keep silent about them. Meanwhile, Horbiger pointed to a number of regions that could serve as the key to understanding the secrets of ancient history. In particular, he pointed to the plateaus of the Bolivian Andes, which supposedly kept the remains of the world empire of the Atlanteans. The Austrian paid special attention to the ruins of ancient cities, where a developed solar religion existed long before the flourishing of Ancient Egypt. Such gigantism and innovative approach later pleased the leaders of the Third Reich.

In 1937, a special issue of the Bulletin of the SA High Leadership was published, which was completely devoted to the issues of "the doctrine of world ice". In this journal, Horbiger was assessed as perhaps the most prominent scientist of the twentieth century, whose theory made it possible not only to understand the process of the universe, but also to evaluate many myths and sayings, for example, the same Edda. In the messenger we could find an article by Edmund Kiss, already familiar to us, dedicated to Tiahunaco, the most beautiful city in South America. At the time, Kiss was in

167

#### ANDREY VASYLCHENKO

the composition of the personal headquarters of the Reichsführer SS, where he was engaged in looking for evidence of the existence of world ice and the world empire of the Atlanteans. Tiahunaco was ideally suited for this purpose. Kiss dated the age of this city to 14 thousand years BC. Describing these picturesque ruins, he did not hesitate in comparisons. He pointed out that the monumental buildings clearly indicated that its authors were people from the north. In addition, he emphasized that the architecture of the Indians very much reminded him of the Greek buildings of the Dorian era. The presence of traces of the cult of the sun once again confirmed the thesis that this city was built by the Aryans. Sculptures clearly indicated this. The faces of the inhabitants of the city were clearly of a Nordic character.

In 1940, the SS planned a major expedition to this "sun city". Goering supported this initiative. Edmund Kiss was to head the enterprise. The composition of the expedition was very varied: archaeologists, botanists, geologists, astronomers, cameraman. In addition to visiting Tiahunaco, it was also planned to explore the ruins that were at the bottom of Lake Titicaca. For this, special deep-sea cameras were designed, the optics for which were to be produced at the Zeiss factories by special order. Preparations were in full swing when World War II began. It was decided to postpone the expedition until the victory of the Reich. As a result, the South American SS expedition never took place.

Another high mountain plateau, Tibet, turned out to be connected with the myth of Atlantis. Himmler had long had his eye on this area, sometimes referred to as the "roof of the world." Horbiger pointed out more than once the connection between the Atlanteans and Tibet. In 1937, Himmler invited the participants of a future expedition to Tibet, which took place under the formal patronage of the SS. In the unpublished memoirs of the expedition members there is a passage that reveals Himmler's specific views on history and anthropology.

168

#### MYSTIC SS

"He (Himmler. — A. V.) wanted to know if it was possible to meet in Tibet a man with blond hair and blue eyes. I rejected this possibility. He asked how I imagine the emergence of man. I reproduced the official point of view of anthropologists. I talked about the Pithecanthropus, the Heidelberg man, the Neanderthals, the sensational discoveries made by Jesuit Teilhard de Chardin near Peking. Himmler listened calmly. Then he shook his head: "Academic education, school wisdom, arrogance of university professors who sit like pontiffs at the pulpit. However, they have no idea about the forces that move our world. Maybe what you said is about the lower races, but the Nordic man came from the sky during the last, tertiary invasion of the Lun.

Himmler spoke quietly, like a priest. The Camarilla was silent, and so was I. I thought they would send me to a pagan monastery. Himmler added: "You still have a lot to learn." And he continued to speak instructively about runic writing, Indo-Aryan linguistics. But in the most urgent way, he recommended that you familiarize yourself with Horbiger's theory. He pointed out that the Fuhrer had been studying theories about world ice for a long time. And then he added that even now there are numerous remnants of people who lived before the fall of the Tertiary Moon, the direct heirs of Atlantis that once disappeared without a trace. "I believe they are in Peru, on Easter Island, and perhaps in Tibet." Further, the Reichsfuehrer SS recommended that a skeptical anthropologist (most likely it was Ernst Schaefer) read the book Goggin. A Chronicle of Our Earth in Prehistoric Times, which was written in accordance with the theory of world ice and supposedly set out the "correct" understanding of the myth of Atlantis.

Himmler's interlocutor could not help smiling when the Reichsfuehrer SS told him about this book. However, the head of the "Black Order" pretended not to notice her. For the next conversation, he brought in Edmund Kiss, who was supposed to find

169

ANDREY VASYLCHENKO

expedition of a specialist in runes, ancient history and religion. Ernst Schaefer did not object, but made the remark that since his enterprise was purely scientific in nature, he would not like to see "scientists" involved in world ice in its composition. Himmler did not argue, but simply referred him to Karl Maria Willigut, who lived in a mansion on the outskirts of Berlin. This is how the meeting is described:

"In Dahlem, we stopped at the high wall that enclosed the villa. Several SS men guarding the entrance saluted me. It was so sudden, I was in a hurry, and more new things were piled on me. It's good that the nearest subway station lay nearby. But I wanted to know why I was brought here! A young lady took me to the winter garden, where there was a musty smell of tropical plants. Even on this bright sunny day, I felt depressed. Suddenly, a familiar sweetish smell deflated this ominous atmosphere. How could I know him? Exactly! China and opium! It seemed to me that an eternity had passed until the door opened and a limping old man walked through. He hugged me and sang on both cheeks. He seemed to have just woken up and looked at me with bleary eyes. There was such silence that one could hear the rustling of the sand in the clock. For a long time we sat in silence opposite each other, until his hands trembled and his eyes were covered with a veil. It was the look of a Tibetan lama. He was in a trance. Then he began to speak in a strange guttural voice: "Tonight I called my friends in Abyssinia, America, Japan and Tibet. I phoned everyone who came from another world to create a new state. The Western European spirit is corrupted to its very foundations. We have a big task ahead of us. A new era is coming. This is the inevitability of cosmic law. One of the keys is held by the Dalai Lama and in the Tibetan monasteries." Then he began to list the names of the monasteries and their "abbots", and only those that I knew. Did he draw them from my brain? Telepathy? Me and

170

MYSTIC SS

I can't answer right now. I know that I left this ominous place at a run."

Any myth is always turned to the past. Its power is manifested only when certain cults arise that embrace masses of people. In the Third Reich, not only pseudo-religious forms inherent in all totalitarian societies were cultivated: the deification of the leader, who in the mass totalitarian consciousness acquired the outlines of Messias, the savior sent down by Providence itself; reverence for power, which was considered almost the only way to solve all problems; blind faith in the exclusivity of one's own path. Nazi Germany gradually developed its own religious practice with



appropriate rituals and symbols. All these inalienable elements of a religious cult should deeply instill in the people's consciousness the idea of the superiority of everything "Aryan-Germanic". The monumental buildings of this era were surrounded by a specific . aura, which made them even more like some kind of Nazi

temples and chapels. Their titanic dimensions were supposed to clearly show the greatness and inviolability of the Aryan spirit. The stone was the best suited for these purposes. In one of the German magazines in 1935, it was written: "Stone rock existed even when life did not even appear on earth." Majestic buildings made of stone, as it were, symbolized the eternity into which man entered by influencing these blocks.

Perhaps it was difficult to find a material more suitable for the exaltation of the "thousand-year Reich" than stone. It carried the imprint of deep antiquity, the aura of unshakable traditions that Germanic ancestors adhered to. An invisible thread ran between rituals on primitive stone structures, Germanic places of worship, and the titanic buildings of Albert Speer. She, as it were, immersed the German in deep antiquity, demonstrating to him the greatness of her own history. A similar path, as it were, began at the boulders of the glacial pernod and dolmens. Magazine

171

ANDREY VASYLCHENKO

"Nordland" wrote: "German pagan, you begin your journey to Tula, where silence and solitude reign, you groan in front of the majestic remains of the graves of your ancestors. There is a whisper, someone quietly and seriously tells you about your German fathers! The whisper is approaching, and you begin to understand the silent language of a life long gone, but revived in you... Pictures of the past, visions of legends stir up in you: you regain their Meaning!

Such statements in the pages of the Nazi press were not uncommon. They were ubiquitous. The new religiosity was to gradually supplant Christianity. However, not all Germans were eager to renounce Christian traditions. The first stronghold of the newly minted religion was the SS. It was in the department of Heinrich Himmler that megaliths were revered as "stone shrines", places where "eternity lives". The SS magazine The Black Corps featured numerous illustrated articles claiming that even the most primitive peoples honor their ancestors by laying flowers and lighting fires. One of these articles wrote that 6000 years ago people piled multi-ton blocks on top of each other so that later their descendants could see the grandeur of their ancestors. "The eternal chain, along which the blood of the Nordic race was passed from father to son through the millennia, finds its strongest expression precisely in these ancient gravestones. The megalithic structures of the north are, in fact, nothing else."

The Hitler Youth was instructed to carry out an "honorary watch" near these monuments. There were even special regulations that regulated the behavior of young people during their service. Given that the stone megaliths were perceived by the SS leadership as sacred, the youth had to honor them. Not just honor, but look after them, put things in order and cleanliness around the stone structures. Everything possible was done so that the youth did not perceive this watch as a tourist trip. That's why

172

MYSTIC SS

members of the Hitler Youth were not recommended to take food with them and take pictures for fun against the backdrop of megaliths.

The most amazing thing is that at the present moment our historical science knows about dolmens, stone circles, megaliths no more than a hundred years ago. They began to spread

Europe about 4 thousand years ago, that is, the European megaliths were the older brothers of the Egyptian pyramids. The structure of these stone buildings, their location suggested the existence of a special religious-astronomical cycle. English Stonehenge, Irish Newgrange, dolmens in Scandinavia, buildings in Spain, Portugal and on the island of Malta could really be perceived as fragments of a single European religion that was once lost. The most surprising thing is that such a "stone fashion" spread across Europe from the northwest to the southeast. The German megaliths had nothing to do with early German history. From this point of view, one could generally talk about the remnants of ancient European religion, which was by no means either barbaric or primitive. And moreover, by no means local, but widespread almost throughout Western Europe. But for the Nazis, this was only a German cultural property, and the veneration of some sort of granite block turned into almost a ritual of gaining a primordially German essence.

There is nothing surprising in the fact that the SS turned the worship of megaliths into their monopoly. Heinrich Himmler was always interested in mineralogy. Interest in megaliths was caused not just by scientific, but exclusively by ideological prerequisites. Not without reason, in the depths of the Heritage of Ancestors, there were several departments that were engaged in the study of minerals and megaliths. There are interesting documents that indicate that the SS leadership intended to acquire some of the German megaliths into "public property". The SS men were especially interested in the stones, on which there were carved images - petroglyphs. For people from the "Black Order" it is

173

#### ANDREY VASYLCHENKO

there were not just shrines, but cult places where the rite of initiation was performed in ancient times. However, similar thoughts have already been expressed before, Guido von List very willingly resorted to etymological interpretations, trying to find the secret meaning behind the names of some dolmens and megaliths. Richard Anders, one of the leaders of the "Order of the New Templars", who later became Heinrich Himmler's consultant on etheric matters, followed the same path. For example, he argued that the name of the megalith "devil's stone" (Taee5 em), which was located near Bad Durkheim, actually meant "stone of consecration" (Taäyyäyteyn). The name of this object has been changed over the centuries. He based his conclusion on personal observations. At the top of the stone there was a rather deep recess, to which some kind of steps led. The conclusion of the German mystic was simple - the recess was used as a ritual font, and the steps were the "ladder of initiation", along which the young man who was undergoing initiation climbed. Thus, literally overnight, the "damn stone" turned into an SS shrine, which served as an integral part of the "solar laws of our noble ancestors." The most important "stone shrine" of the SS was the Externstein complex. But since these sandstone columns, located near the town of Detmold, played a gigantic role in the mystical representations of the Black Order, we will talk about them below in a separate chapter. Ideas about the exclusivity of stone structures created by the Nordic race were not the lot of the SS. They tried to bring them to ordinary Germans. The propaganda film "Germans against the Pharaohs" is a good example of how Nazi propaganda carried components of the mythological worldview into the broad mass consciousness. With the help of enigmatic phrases "Nordic lords", "priests of the astronomical cult", "rebirth of light", they immersed the audience in a mysterious, mystical mood.

174

#### MYSTIC SS

The SS leadership paid great attention not only to natural, historical megaliths, but also, so to speak, to "remakes". On June 21, 1935, at the summer solstice, Heinrich Himmler attended the opening of the new "religious building". IN

In the town of Sachsenhain (Saxon Garden) near the town of Verden an der Aller, 4,500 boulders lined a small forest path with SS forces. This place had a special meaning for German history.

In the 13th century, Charlemagne conquered the Saxon tribes. The great strategist clearly miscalculated here. He did not understand the soul of the Saxon people, did not take into account their passionate commitment to freedom and the beliefs of their ancestors. The year 782 was fatal for what seemed to have been Carl's plan. The Saxon king Widukind, who secretly arrived from his refuge in Denmark, gathered like-minded people - and they turned out to be almost the entire enslaved country. An uprising broke out that instantly destroyed all the achievements of the Frankish conquerors. The Saxons, who accepted the new faith, were beaten. Temples were destroyed. A pagan reaction also flared up in neighboring Frisia. The rebels gave the punitive expedition a battle that turned into a massacre. Charles had never experienced such a defeat before. It seemed that all the fruits of his many years of military labors and ingenious plans were destroyed. There is nothing more to think about power over Saxony. But the revenge of Charlemagne was terrible and remained in history as a unique example of ruthlessness. Despite the unfavorable season, he immediately raised an army, immediately appeared on the lower reaches of the Weser, in a place called Verden, and from there summoned the Saxon elders, who were supposed to betray the perpetrators of the "mutiny". The trembling elders named 4,500 of their countrymen, who, by order of Charles, were brought to Verdun and beheaded the same day. This bloody action was purely political in nature. She showed the population of the country that his

175

ANDREY VASYLCHENKO

waiting in case of further disobedience. It was a form of genocide.

In the history of Germany, the place of execution of the rebellious Saxons has forever remained a symbol of the unbroken spirit of freedom-loving Germany. It was on these performances that the SS decided to play when they laid a specific "stone gallery". Each stone symbolized a hero who fell at the hands of the enslavers. The opening of this place of worship took place in full accordance with ideas about religious rituals. A giant bonfire was burning, the SS orchestra played specific instruments — giant curved pipes, which were made according to the samples of the ancient musical horns of the Saxons.

But the historical background of this event was of the least interest to Himmler. The opening of the "stone gallery" was not just a political, but an ideological event. The Reichsfuehrer SS once again wanted to clearly emphasize that Christianity was the religion of the conquerors who deprived the Germans of their true faith. However, Sachsenhain was even officially called "the place of the cult of memories." Himmler always expressed the idea of a living connection between the deep past and the present, Nazi reality. In his speech at the opening of the Sachsenhain complex, he said to 25,000 Germans: "Then fell 4,500 heads who did not want to bow. But now new heads are being raised, which, I know, will never bow. It took almost 8 months to create this area for Thing!. And finally, today, almost a millennium later, we celebrate the summer solstice, a symbol of the eternal transition from sunset to rise." But unlike traditional Nazi events, there were no loud applause and chants. The crowd, immersed in a mystical trance, kept the

1Thing - a popular assembly among the Scandinavians in the Middle Ages. From Thing - Danish Falketing, Icelandic Althing, Norwegian Storting.

176

MYSTIC SS

dumb silence. Only the music of ancient instruments and the crackle of a fire broke the deathly silence.

It is noteworthy that in his speech Himmler called Sachsenhain a district for the Thing. The Third Reich even had a specific "Ting-movement". It staged the events of Germanic antiquity in natural landscapes. It was not some narrow subculture that the authorities looked at through their fingers. Each of these performances gathered up to a thousand spectators. From a mystical point of view, the organization itself and the scenario of the Thing performances were very reminiscent of a ritual of mass initiation. At some point, the Ting movement even began to lay claim to places that were known in ancient times as religious shrines. In this case, it was the so-called "holy mountain" in the vicinity of Heidelberg. One of the leaders of the Thing Movement wrote in early 1935: "In this place, as confirmed, thousands of years ago during the Stone Age there was a highly developed culture and worship of the gods. I don't know what sources and studies the author of these words relied on, but the fact remains that the authorities decided to support the initiative that came from below. In June 1935, Joseph Goebbels himself visited the summer solstice festival organized by the Ting Movement in Heidelberg. He was delighted. In his diaries, he wrote almost about the "cornerstone of National Socialism." However, the excitement wore off very quickly. A year later, he significantly interfered in the activities of the Ting Movement. Goebbels tried to neutralize the fanaticism and pathos of the participants in these performances. In general, he set himself the goal of removing amateurs from the spheres of mass ideological productions - after all, this was his sphere of activity! In addition, one should not forget that Hitler was little worried about dolmens, megaliths and places of assembly of Things. He was more inspired by monumental construction projects in which the memory of ancestors was to be transmitted through the spirit of show:

177

#### ANDREY VASYLCHENKO

strict rigor and restraint. Ancient German shrines and rituals were something mossy for the Fuhrer. He admired only Greek architecture. He once told Albert Speer, who had long been the court architect of the Third Reich, that Greek architecture came about only through the intervention of a "Nordic component." He repeated this idea to the SA chief of staff, Otto Wagner. "When we contemplate Greek architecture, then all thoughts are reduced to the Acropolis! But before the era of the Nordic invasion, such majestic monuments never arose. The conclusion is simple - the Germans gave humanity all the gigantic buildings, from the Egyptian pyramids and Stonehenge, ending with the Greek Acropolis and the Roman colossi.

In general, Hitler's and Himmler's views on sacred buildings differed greatly. The Fuhrer's architectural tastes were expressed in the construction of very characteristic buildings - you can't call them anything other than "dead halls". They were supposed to evoke not mystical ecstasy, but silent reverence. It was in consistency that the essence of the "chosen race" should have manifested itself. "As long as department stores, markets, hotels, skyscrapers of administrative buildings are the hallmarks of today's large cities, there can be no talk of either real culture or genuine art," Hitler declared in 1935 on party congress. A model of "ritual architecture" for him was the memorial complex in the Munich Koenigsplatz, erected in memory of the victims of the 1923 coup. Hitler was attracted only by strict stone forms. No liberties, no understatement. All buildings in which Hitler participated in the design had to be built of granite. This, according to the Fuhrer, was to be a guarantee that they would stand for many centuries, and perhaps millennia.

178

#### MYSTIC SS

Usually, when people talk about Hitler's megalomania, they mention his desire to be great, his desire to be compared with the grandiose historical figures of the past. too much

a simple explanation for such a painful passion. Hitler longed for the glory of the new creator of "mythical architecture". Himmler, on

against, he was not going to combine classic forms with the centuries-old heritage of his ancestors. He wanted the thousand-year-old megaliths to be organically inscribed in the ideology of the "thousand-year Reich". As a result, it turned out that the Nazi movement (purely brown) and the "Black Order" had their own cult centers and rituals. Not only are they not the same, but they are different in many ways.

However, these differences were not always obvious. For example, when the architect Wilhelm Kreis designed a monument to fallen soldiers, he took as a basis the archaic forms of ancient European temples, which were erected from megaliths. Like the ancient buildings in the Krynauze project, the location of the graves was oriented along the solar and lunar cycles. This was far from the only case when Nazi architecture tried to establish some kind of sacred connection with the forces of heaven and earth. Take, for example, the memorial complex of Leo Schlageter!, erected in the Black Forest. The authors of this project did not even hide that it was a symbol of "the intersection of the earthly and the heavenly." The memorial itself was an open closed structure, based on 12 columns, which were clearly oriented in accordance with the astrological tradition (12 signs of the Zodiac). In the center of this complex, as it were, there was a "hero", who seemed to go through 12 stages of the annual cycle, which, naturally, were based on 12 German legends. But that is not all. In addition to a clear orientation to the four cardinal directions when issuing a memo

Leo Schlageter was a German officer shot during the Franco-Belgian occupation of the Ruhr in 1922. Raised by many nationalist groups to the rank of a national hero.

179

#### ANDREY VASYLCHENKO

rial, such factors as color, sound and design ornament were thoroughly taken into account. All this allows us to speak of the Schlageter memorial as some kind of esoteric work of architecture. Yes, in fact, the Nazi authorities did not hide this. "Since ancient times, holidays have been based on the movement of the sun, moon and stars. This is evidenced by the stone circles of ancient Europe, religious buildings in Egypt, medieval cathedrals. All these buildings are directly related to the cosmic cycles that determined the timing of the festivities. Consciously and unconsciously, they talk about existence. At the same time, their internal content and external form are identical, as they tell about the attempts of an individual soul to find harmony with God.

In 1935, Hitler planned to erect an "imperial memorial" in East Prussia, which was supposed to be a monument to all the fallen. Tannenberg was chosen for its construction - a place revered as a shrine of the German army. The architects Walter and Johannes Krüger decided not to suffer in search of original solutions and took as the basis of the new Stonehenge memorial, which they saw as an ancient Germanic cult building. They went so far that they not only repeated the shape of the primitive monument, but even erected a titanic boulder weighing 120 tons, which "remembered" the ice age, on the grave of Field Marshal Hindenburg. Another architect who gained no less fame in the Third Reich, Heinrich Wiepking-Jurgensmann, generally believed that when constructing tombstones, it is necessary to focus on the most ancient samples, since only they consciously combined ritual functions and were aesthetically beautiful. "They say that our people were deeply connected with the creative process. In those early days, they were particles of nature. The myth was reality... German construction is impossible without the preservation of beauty in the landscape itself! More than three thousand burial mounds

180

#### MYSTIC SS

erected in Germany in the Bronze Age clearly demonstrate this." Wipking-Jürgensmann put forward the concept that when building new places of worship, nothing should be far-fetched and artificial, much less foreign. Encouraged by his constructions, this architect proposed to create a natural monument to the German spirit. It was supposed to be a giant boulder that would be surrounded by fifteen hundred oaks. He worked out the plan of this monument in such detail that he dared to say: when planting young trees, the land had to be cultivated with special care, since only in this case energy could be present here. Centuries later, new generations of Germans would celebrate their rituals in this shrine of the German spirit to the sound of oak forests.

In general, it would be worth talking about Nazi rituals separately. There is nothing surprising in the fact of their existence - if there are shrines and places of worship, then there must be rituals. The very logic of mythological consciousness leads to this. In one of the magazines of that time, an article was published, which said that the deep meaning of true folk holidays was just to partly preserve the myths, and partly to keep in touch with the ancestors. As a result, the holidays, in the Nazi understanding, corresponded to the soul of the people, were to become the most "sublime worship" that a person was capable of. One of the Nazi newspapers wrote: "A Goth who was involved in at least one of the major holidays, even while listening to its broadcast on the radio, felt with a deep joyful shudder that this was no longer directing. He understood that this is the form from which the deep spiritual forces of our people are born ... He will feel that what happened there is a myth that will be repeated again and again. Needless to say, this newspaper did not mean Christian holidays at all. She appealed to specific Nazi mythology,

181

#### ANDREY VASYLCHENKO

which, at first glance, was built on pagan rituals and traditions. Take, for example, the same holidays of the winter and summer solstices. But if we take a closer look at the celebrations of the Third Reich, we will find that never before in history has there been such a celebration of fire. It can hardly be argued that hungry and cold people have always longed for light and warmth. The Nazis made good use of these hopes. As mentioned above, Hitler always characterized the "Aryans" as "bearers of light." He even understood the swastika as a sign of the descending light. He did not miss the chance to emphasize his thesis. There were actually plenty of illustrations. Take Leni Riefenstahl's legendary film *Triumph of the Will*. Hundreds of stormtroopers with torches, forming fiery rivers on the streets of ancient Nuremberg. A fiery swastika made from many torchlighters that rotates around its own axis. The SS runes, which became the SYMBOL of the "Security detachments", were also interpreted by Himmler as a symbol of the sun and enlightenment. Alfred Rosenberg wrote about the victory of the "Nordic light principle". Numerous propagandists portrayed Hitler as a "great luminous being". In the Reich, the magazines "Svetly Path", "Sun" were published. Light, light, light... All Nazi agitation, performances are simply crammed with derivatives of this word. One got the feeling that the true Aryan light was supposed to wash away the shame of defeat in the First World War, that it was supposed to overthrow the intrigues of enemies, which began with the campaigns of Rome against the Germans, and ended with the Christian colonization of the country in the Middle Ages.

Light and fire were literally the new Nazi fetishes. This cannot be explained by referring to some "neopagan" rites. It would be more correct to talk about the fundamental division of the world into light and darkness, a specific Nazi dualism. And here again we recall Zoroastrianism, in which the bright Ahuramazda led

182

#### MYSTIC SS

fierce struggle against Angra Mainyu, the leader of darkness. Given the etymology of the "thousand-year Reich", one cannot dismiss the Revelation of John, in which luminous angels execute judgment on the great harlot. All this is not just a coincidence. Himmler seriously believed that the Germans were the heirs of the ancient religion of light, which originated far in the North, and then came to Europe. After all, only in the Far North could a person turn the spring return of the sun into a significant, festive event. As evidence of the existence of the "old Aryan cult" glorifying the light, experts from the "Heritage of the Ancestors" cited petroglyphs of swastikas. But in principle there was no need to prove anything in particular. The masses gladly followed the "Nazi light". The public has long been ready to accept the new solar cult. Back in the 1920s, a German artist painted a picture in which a naked young man opened his arms to the sunlight, as if bathing in it. In the difficult days of the Weimar Republic, the writer Friedrich Lienhardt wrote the following lines: "What people can be the center of a gathering of power, if not the one that is oppressed in the very center of Europe? Truly, God must appear to the ragged and dejected German in a new form, simplified to brilliant simplicity. A new crusade must crush estates, parties and creeds. But the crusade is not to the East, but inward. This can happen only thanks to the fiery spit that rises from the heat of the heart."

The words "fire" and "heat" perfectly characterized the policy of the Nazis, who kindled mystical and militant passions in the souls of ordinary Germans. The fire seemed to serve as a mythical justification for the violence provoked by the Nazis. At first they called out to the light in harmless songs. Then the German press began to be full of notes and articles telling about the solstices and solstices. To them were added

mate

183

ANDREY VASYLCHENKO

rials, which romantically described the youth who jumped over huge bonfires at these holidays. "In Sweden, young people still dance to the bright sounds of a rustic violin around a decorated tree, celebrating the summer solstice in this way." As if following the Swedish youth, in 1933 members of the Hitler Youth celebrated the summer solstice for the first time. Two years later, almost all of Germany celebrated it. It was said that Reinhard Heydrich, chief of the Imperial Security Main Office, not only saw this as a beautiful performance, He believed that the celebration of the summer solstice gave people a piece of the Sun's energy. On June 21, 1935, actually on his initiative, the celebration of the "Imperial Solstice" took place in Germany. On the evening of that day, about 800 giant bonfires were lit along the Lübeck Bay. In the winter of the same year, on Mount Brocken, which has long been considered a fabulous and mystical place, a titanic bonfire was lit, from which other smaller bonfires followed, as if in a chain in six directions, almost reaching the most remote German borders. One day a gigantic fiery wheel appeared over Germany. This ceremony was intended to strengthen the unity of the Reich.

But Heinrich Himmler would not have been himself, even if he had not made his rationalization proposals even during the fiery celebrations. He noted that the staging of the celebration left much to be desired, there was not enough musical accompaniment that would be suitable for this ritual. The speeches of the speakers were inflated, incomprehensible and chaotic. Choreographic performances were not thought out to the end.

However, the most spectacular "light show" was organized on the initiative of Albert Speer during the 1937 party congress in Nuremberg. One hundred and fifty aviation searchlights, directed at the sky, at some point began to move, creating a

184

MYSTIC SS

240 thousand participants a kind of light dome. This spectacular creation was called none other than the "Cathedral of Light". Fire was the element that could act both for good, bringing warmth, and for evil, destroying all life in its path. This happened with the Third Reich. Ritual fires gradually turned into bonfires from books, then transformed into furnaces of crematoria and a fiery orgy of bombardment of peaceful cities. Once the SS magazine *Black Corps* published a very symbolic caricature. It depicted a huge bonfire in which the English cities were burning, and the German god Thor threw down fire from heaven on them. The destructive essence of fire was not even going to be hidden! Nazi newspapers were full of stable phrases, where they "burned out the abscesses of society" and "swept away evil spirits with a fiery broom."

#### Chapter four (zaalaa)

"Sonderkommando X" - witch hunters from the "Black Order"

"My whole life is buried in sins, The redeemer rejected me;

Your soul is saved by prayer,

You be the savior of my soul!

Here, instead of day, there was darkness for me at night; I shed the blood of babies

The hair of the brides in the magical fire burned And the bones of the dead were stolen.

VA. Zhukovsky

"A ballad that describes how an old woman rode a black horse together, and who was sitting in front"

Two years after the end of the Second World War, German newspapers published a short story that at first no one paid attention to. On February 4, 1947, in the *Berlin Telegraph*, an unknown librarian from Poznań University reported on the SS library of 140,000 books and documents, the evacuation of which he supervised in March 1945. What the archivist found in the dilapidated castle of Count Haugwitz was the remains of the documentation of the "Sonderkommando X" created in 1935, which studied the medieval trials of condemned witches. Documents of witchcraft trials covered the period between the 13th and 15th centuries. Finding in

186

#### MYSTIC SS

In the books, the notes made by the SS men where the methods of interrogation and torture were described, the Polish researcher made a hasty conclusion. He believed that this unit should have studied the methods of torture used in the past in order to use them in practice.

But this assumption was wrong. Indeed, in the summer of 1943, the RSHA, the SS Imperial Security Office, confiscated the baroque castle of Count Haugwitz. Here, one of the structures of the UP of the RSHA Administration, which was engaged in ideological research, was supposed to hide from air raids. This structure was called "Sonderkommando X" or "special assembly". Indeed, Sonderkommando X was actively involved in the study of witch trials. But with a completely different purpose than the Polish librarian intended.

Himmler always showed an interest in witchcraft and everything connected with it. At least one example testified to this. May 23, 1939 Reinhard Heydrich, chief of the Service



SS security, sent one of his subordinates, Dr. Spengler, a secret directive. It was instructed to find witches or sorceresses in the pedigree of the Reichsfuehrer SS. The order was almost immediately executed. The SD found references to a certain 48-year-old widow, Margaret Gimble of Markeisheim, who, as a witch, was burned on April 4, 1629. Himmler's reaction to this message remained unknown. Most likely, he was pleased with this result, since in his family there was a legend about the progenitor burned at the stake. However, this isolated case was clearly not enough to explain the general study by the SS of the history of witchcraft processes that took place not only in Germany, but throughout Europe.

There are still discussions why the Reichsführer started such an expensive research project as the study of witch trials. No one can give a clear reason for what prompted him to take this step. But first things first.  
November 16, 1935

187

#### ANDREY VASYLCHENKO

Himmler delivered a speech at an all-Imperial peasant celebration entitled "The SS as an Anti-Bolshevik Fighting Organisation". In the course of his speech, the Reichsfuehrer went beyond the designated topic and called for "paying back the debts of the world Jewry", whose victims the German velms fell: "In many cases we can foresee that the Jew, our eternal enemy, hiding behind some kind of mask, is leading playing with your bloody hands... We see how the trials lit the fires, on which countless thousands of women and girls of our people turned to ashes. After the Reichsfuehrer, this topic was developed by Horst Rechenbach, the "Chief Historian" of the Imperial Food Cabinet, who headed the "Main Directorate G" ("The Peasantry in the Question of Blood") in this structure. He vividly painted pictures of the demographic decline in Germany that took place in the past millennium. He saw the reason for this in the loss of the most valuable women and girls burned at the stake during the persecution of witches and heretics. "These delusions have cost us hundreds of thousands of lives, lost in equal measure in both Catholic and Protestant areas."

The conclusion was as follows. The Jews, using the Christianization of Germany, not only destroyed the "biological roots" of a healthy people and liquidated the remnants of a truly German culture, but also, with the help of Catholic Rome, wiped out many thousands of carriers of this precious culture. The main ideologue of Nazism, Alfred Rosenberg, in his "Myth of the 20th Century" spoke not even about hundreds of thousands, but about 9 million people! And then a somewhat unexpected passage followed: "Historical witnesses of the ideological struggle of the Germanic tribes—medieval witches and wizards—should be inscribed on the blood-red banners of the national socialist movement!"

But to create such a "memorial" one desire was clearly not enough. The chief of the SS needed the most accurate biographical and statistical data. In this matter, he could not rely on the party office, and therefore it was necessary to carry out

188

#### MYSTIC SS

own investigations. To implement this project, Himmler turned his attention to a young officer from the SD, Franz Alfred Sieks. This legal lawyer, born in 1909 in Mannheim, was the personification of young intellectuals who served in the SS. Having joined the Nazis while still a student, in 1934, he headed one of the departments in the Imperial student leadership. A year later, in 1935, he became the head of the SD department of GU2, which was responsible for the ideological struggle against the enemy. At the same time, Siks taught at a higher school, and in 1938 became a professor at the University of Königsberg.

In June 1937, Franz Sieks, speaking to a student audience at the University of Heidelberg, proclaimed a "revolution in the scientific picture of the world", which was to be expressed in the separation of the ideas that determine the existence of the people from the rational ideas of the nineteenth century. Ziks was already in charge of Sonderkommando X at that time. He received a kind of special order from Himmler: "To find in the heretical, sectarian and mystical movements of the Middle Ages the last attempt of the German essence to resist the foreign dominance of the Catholic Church." Far from all National Socialist historians were suitable for such work. The ambitious SS officer immediately decided to make these studies the prerogative of the SD. The research carried out under his supervision had to be opposed to the theses of some researchers who, not feeling the political situation, proclaimed that "the persecution of witches did not come to Germany at all from the Etruscans, not from Rome, but was an old Germanic custom, which, unfortunately, the church could not cope with." Well acquainted with the student and teaching environment, Siks immediately began to select suitable personnel who could carry out the "special order" of the Reichsfuehrer SS.

1935 was the birth date of the "Sonderkommando X", called upon to fight against Jews and Christianity. Studying the processes

189

ANDREY VASYLCHENKO

over witches could become a very advantageous trump card in the hands of the SS leadership. It was at this time that there were heated debates on this issue. On one side was the Catholic Church, and on the other, the new elite of the Third Reich. At the same time, it became obvious that the Nazis were losing this argument, since they lacked compelling arguments. The "Kollov trials" have become a political task.

The fact that the SS leadership, intending to create their own ersatz religion, risked losing the battle for the racially pure German peasantry, was evidenced by secret Gestapo reports dating back to 1935. They talked about the need to justify the new "Germanized" peasant calendar. published by the Imperial Food Cabinet. The fact is that in January 1935, protest actions organized by church leaders among the peasantry literally swept across the country. The Catholic episcopate did not like the fact that the new peasant calendar did not include traditional Christian holidays. The episcopate's resolution was more than decisive: "This calendar has no place in a German Christian family of peasants." The following entry in the calendar aroused particular indignation among the Perkovists: "Good Friday: 4,500 Saxons killed by Charles the Butcher (Charlemagne. — A.V.) are commemorated, as well as all the injured heretics, champions of the faith and witches." The Catholic Church was not going to put up with such antics. One of the Berlin newspapers even published an article in which the new peasant calendar was called "a model of historical nonsense, blind anti-Christian fanaticism." The Bishop of Trier went even further. In response to the statement that "9 million annihilated heretics are the fruit of church hatred," he proclaimed from the pulpit that such calendars were destroying the "popular community" of the Third Reich.

Catholics quite rightly believed that one of the initiators of the anti-church campaign was the author of The Myth of the 20th Century, Alfred

190

ear

Rosenberg. But it is curious that the first step towards the witches is made | lala woman: Mathilde Ludendorff, wife of one of the closest | Hitler's followers. It was she who, back in the 1920s, wrote the work

that "Christian Cruelty Against German Women". But

the detailed beginning of the development of the "Vedic theme" in the Nazi camp still belonged to Alfred Rosenberg. This man, whom Hitler himself called "our party dogmatist," wrote a book that, in terms of circulation in the Third Reich, was second only to

Mein Kampf. This "Nazi gospel" was called "Myth XX

century." Quite a heavy, confusing and chaotic thing in which Ro

Zenberg tried to argue with the "Roman-Syrian-Jewish

'Ffm'. One way or another, it was thanks to this book that Rosenberg gained a reputation as the main ideologist of the NSDAP. Moreover, it was thanks to her that Rosenberg earned a reputation as the main anti-clerical, and his "Myth" was included in the "index" of books banned by the Vatican.

Rosenberg himself regarded the persecution of witches as an Asiatic remnant brought to European soil by the Etruscans. In his "The Myth of the 20th Century" he wrote: "Our medieval worldview, that terrible belief in witchcraft, that witch mania, which fell victim to millions of Westerners and which by no means died with the Hammer, returns to this Etruscan haruspex. witches", but continues to live happily in modern church literature, ready to return to the open any day: that ghost that often disfigures Nordic-Gothic cathedrals and goes far beyond the natural grotesque. And in Dante, grandiosely designed Etruscan antiquity is revived: his hell with the ferryman, the infernal swamp of Styx, the pelasgic bloodthirsty Erinnias and Furies, the Cretan Minotaur, demons in the disgusting guise of birds that tormented suicides, the amphibious creature Gerion. There the damned run across the scorching desert under the rain of fireflakes; there criminals turn into bushes, on which Harpies flock, and each broken branch causes

191

ANDREY VASYLCHENKO

they bleed and lament eternally, black bitches pursue the damned and tear them apart, inflicting unbearable torment on them; horned devils whip deceivers, and whores are drowned in stinking sewage. Imprisoned in narrow gorges, the Simonist popes languish, their twisted legs are painfully licked by the flames, and Dante loudly complains about the corrupted papacy, the harlot of Babylon.

In his opinion, the persecution of witches and the Nordic way of life and thought were incompatible. It was these two principles that torn apart the medieval European: on the one hand, there was an Asia Minor, frightening, cherished by the Church idea of the horrors of the underworld, and on the other, the Nordic desire to be "free, straight and healthy." The notorious witches were the spokesmen for the last beginning. Rosenberg's conclusion was disappointing: "Just , as the Bacchic culture and the cult of the phallus sought to decompose the ancient Greek civilization, so the Etruscan doctrine of hell and witchmania cross out, if possible, any impulse of the Nordic knowledge of the world."

Given such passages, SD referents at one time mistakenly believed that the onslaught of Catholics would lead to Rosenberg being in the camp of the racial fanatic Walter Darre, who in the early 1930s was a personal friend of Heinrich Himmler. The fact is that the relationship between the main ideologist of the Nazi Party and the SS leadership has always been rather hostile. At some point, it might seem that the Catholic side began to gain the upper hand. On January 12, 1935, a representative of the press service of the Imperial leader of the peasants, foreseeing numerous indignant petitions, petitioned Himmler to ban the "non-Christian calendar". These documents ended up right there on the desk of the chief of the SS Security Service, Reinhard Heydrich. Without fear of a violent reaction from the Catholic Church,

On January 22, 1935, the police authorities gave an answer stating that there could be no question of a ban on the calendar.

192

## MYSTIC SS

Meanwhile, the scandal over the peasant calendar went beyond the borders of Germany. It had already been discussed in the Swiss and Dutch press, the Nazis managed to present the open public protests of some peasant leaders, for example Count Droste, with a "personal point of view". But these explanations were clearly not enough, and on February 26, 1935, the Imperial Food Cabinet made a concession, deciding to partially limit the distribution of the calendar. After that, the Münster Gestapo reported: "After the statement of the Reich Leader of the Peasants, the secret state police are no longer in a position to prevent protests against the calendar." As a result, local SS officials asked that these events be described as "non-political" and removed from the competence of the Gestapo. But Himmler's reaction was completely different. He demanded that those peasant regional leaders who supported "clerical sentiments" be punished. Under pressure from the leadership of the SS, Walter Darre, who was not only the Imperial leader of the peasants, but also a high-ranking SS man, retracted his statement. Heinrich Himmler decided to launch a counterattack on the church. And in the same 1935, at the Imperial Congress of Peasants, his famous speech about witches was heard. By and large, this speech, as well as the emergence of Sonderkommando X, was a reaction to attempts by church structures to declare their ideological influence in Germany and put pressure on the leadership of the SS.

But this was far from the only stimulus to study this issue. Interest in witch trials was also dictated by the festivities organized by the Catholic Church on August 7, 1935. The reason for these celebrations was chosen, from the point of view of the SS leadership, extremely odious - the 300th anniversary of the death of the famous German Jesuit Friedrich Spee, the Catholic leadership portrayed Spee as if in his literary heritage he opposed the pernicious

7 - 1852 Vasylychenko 193

## ANDREY VASYLCHENKO

the practice of persecuting witches, which allegedly served as a pretext for his conflict with the leadership of the order. It was portrayed as if the books of this Jesuit were only miraculously not included in the list of works banned by the pope. It was in the figure of Spee that the Catholic Church wanted to find that historical character whose deeds could be used for polemics with the dogmatist Rosenberg. Not at all adhering to historical realities, the Bishop of Trier delivered a speech on the grave of Spee, which contained the following words: "Thanks to him, our fatherland was freed from the horrors of the witch hunt." Involved in this controversy, Rosenberg responded by writing an article entitled Obscurantists of Our Time. In proclaiming in this article the "Society of Jesus" to be responsible for the new wave of persecution of witches, Rosenberg made one mistake: he inadvertently touched on a topic that only Himmler and Darre considered themselves to be the spokesmen for - the Grail. Relations between these functionaries, always teetering on the verge of love and hate, once again deteriorated. Himmler decided that it was no longer possible to delay the implementation of his plans, and began the construction of Wewelsburg Castle. At first, it was carried out with the help of young Germans who served in the Imperial labor service. In 1939 they were replaced by prisoners from the Sachsenhausen concentration camp.

In addition to these events, which had, as it were, an external impact on the Reichsfuehrer SS, there were also some internal events. As such, we can name several manuscripts that appeared in the depths of the SS. One of them belonged to Klaus Graf, a specialist in witchcraft trials, the other belonged to Arnold Rüge, an active fighter of the "Völkisch" groups, the third belonged to the lawyer Walter Böhm, who in November 1933 was attached to the apparatus of the Main Directorate of the SS

on issues of race and settlement. As part of the Ruskha, Bem was supposed to be engaged in the preparation of anti-clerical propaganda. A few words should be said about this man. On October 16, 1933, just a few days before he entered the SS, he defended his thesis "A Catholics. Studying the situation of the unbaptized, faith

194

## MYSTIC SS

apostates, heretics and schismatics in Catholic canon law. Once in the SS, the scientist immediately received an order personally from Himmler to carry out, under the leadership of Gruppenführer, SS Kurt Witte, the research project "The Bloody Duty of the Church to the German People." The most interesting thing is that the lawyer studied this issue, taking the pseudonym of Walter Ungnad (Walter the Restless). In the plan of work prepared by Böhm-Ungnad, Himmler at that moment was very interested in the fifth item "Trials of witches." It is in it that we could find the words that the Reichsfuehrer SS adopted and loudly uttered at the Imperial Peasant Congress in 1935, in fact repeating the text of the plan: "Hundreds of thousands of German women and girls were sentenced by perverted Christian judges to a painful killing or burning." After that, Witte warned the researcher that the head of the SS showed an increased interest in his developments, and therefore there could be no question of any exaggerations and superficiality, it was necessary to comprehend in detail all aspects of this issue.

In fact, it was very easy to provoke Himmler to start a new propaganda and research campaign. A good example of this is the project "Forest and Tree in the Aryan-Germanic Spiritual History and Culture", implemented within the framework of the research society "Heritage of the Ancestors". The impetus for its emergence was a gift given by the Imperial leader of women, Gertrud Scholz-Klink, in 1938 on the feast of Yule, which was supposed to replace the Christian Christmas. And Scholz-Klink just presented Himmler with a cookie made in the form of an elk. In the spring of 1939, the head of the Black Order contacted Goering, chief gamekeeper of the Reich, and persuaded him to co-finance the research of Professor Franz Altheim, who was to give ideological significance to folk motifs depicting an elk and a deer.

195

## ANDREY VASYLCHENKO

Or another example. Once, in a conversation with Himmler, Goering threw a phrase that crows very often circle over places where earlier, even in time immemorial, mass executions and massacres took place. Himmler immediately adopted this idea. On October 9, 1942, he ordered Heritage of Ancestors to draw up a map showing all such

places.

But the work of Sonderkommando X was determined not only by the views and ideas of Himmler. Along with him, a specialist, a person with deep knowledge, participated in the formation of Sonderkommando X. It was Professor Obenauer, dean of the Faculty of Philosophy in Bonn and one of the first academicians of the SD. It was he who selected personnel for the Sonderkommando. His views on life and history diverged from Himmler's. Unlike the Reichsfuehrer SS, he was not obsessed with/Nordic myths. But fate decreed that he actively collaborated in the SS, in fact supporting many of the crazy ideas of the ambitious head of the Black Order. Perhaps he was driven by ordinary opportunism. Perhaps some other motives. One way or another, the employees of Sonderkommando X did not have the right to their own opinion, they had to go only in line with the racial fantasies of Heinrich Himmler.

Founded in 1935, "Sonderkommando X" until the spring of 1936 was closely connected with the SS book depository located in Leipzig. In his autobiography, SS Untersturmführer Wilhelm Spengler described the emergence of the Sonderkommando and the book depository as follows: "In the spring

1934 proposed to use the possibilities of all German-language literature in the interests of the SD, the security service. I continued to develop this idea from June 1934 to March 1936. That is, until that time, until it found its embodiment in the form of the Leipzig SS book depository. On April 1, 1936, a joint meeting was held in Berlin between representatives of this institution and employees who carried out a special "assignment X" given personally by the Reichsfuehrer SS.

196

## MYSTIC SS

The first task that the SS book depository had to perform was the preparation, with the help of some academic structures (the Leipzig book depository, a number of universities, etc.), of a detailed "Bibliography of the National Socialist Movement (1919-1933)". Then the implementation of this project was entrusted to the local head of the SD, Lothar Beutel, who requested for its implementation "five political soldiers" (as the SS employees were sometimes called).

But back to Sonderkommando X. For a long time its payroll remained unknown. Many employees were designated not by names, but by conditional letters. It was only thanks to the efforts of German scientists that light was shed on this problem. So, who did this "Sonderkommando" consist of?

The highest curatorship from the SD was carried out by the previously mentioned professor Franz Alfrel Sieks.

Directly under his command were two high-ranking SS officers: Wilhelm Spengler and Dr. Rudolf Levin. In the documents they were denoted by the letters 8p and y, respectively.

Dr. Wilhelm Joseph Spengler (1907-1961), who received his Ph.D. in 1931 from the University of Leipzig after defending his dissertation on the origins of Schiller's dramas. In March 1934 he joined the SS. In 1936 he was promoted to the rank of officer. In 1944, Spengler was appointed one of the heads of the department of SS in the RSHA, which dealt with cultural issues. Dr. Rudolf Levin (1909-1945) also graduated from the University of Leipzig and, like Spengler, defended his dissertation there.

The staff members of the project to study the "witch processes" were the following people:

— Martin Biermann. Born in 1914. He worked as a lawyer's assistant. Following his father, he first joined the NSDAP and then the SS.

197

## ANDREY VASYLCHENKO

· — Dr. Otto Eckstein. Born in 1912. After graduating from university, he worked in party commission on censorship, from where he moved to the "special book depository" of the SS.

— Ernst Merkel. Born in 1907. He began his service in the SS in the Leipzig "special book depository".

- Dr. Friedrich Christian Muravsky. Born in 1898. One of the few army chaplains who completed his Ph.D. After joining the NSDAP, he was defrocked. After the Nazis came to power, he worked at refresher courses at the German Labor Front. In 1935 he joined the SS. He was one of the leading experts in the SD on church issues. In 1943, he was expelled from the SS for "sympathy for the Jews and the expression of philo-Semitic ideas."

— Friedrich Ferdinand Norfolk. Born in 1899. In 1924 he was awarded the Moravian Literary Prize. In 1935 he moved to Leipzig. In 1942, he received recognition from the German public for his novel Heart in a Tank.

— Professor Wilhelm August Patin. Born in 1879. He taught canon law in Munich. In 1934 he joined the NSDAP.

— Rudolf Raoul Reisman. Born in 1910. Studied in Dresden, Munich, Paris and Leipzig. In November 1936 he joined the SD.

— Rudolf Richter. Born in 1905. Failed teacher who worked for the "Middle German Radio" in Leipzig.

— Gottfried Ruske. Born in 1912.

— Gerhard Schmidt. Born in 1911. One of the initiators of writing the Bibliography national socialist movement.

— Baron Schrenk von Notzing. Born in 1916. Studied in high school with Spengler. In parallel with his work in Sonderkommando X, he studied law in Berlin.

— Alfred Ferdinand Carl Wentzel. Born in 1910. After training as a merchant, he joined the nationalist couples

198

## MYSTIC SS

literary organization "Werwolf". Despite his young age, he was considered one of the veterans of the assault squads in Leipzig. He joined the SS in 1935.

— Dr. Hans-Peter Coudres. Born in 1905. In 1930 he joined the NSDAP. He worked as a librarian at the German Book Depository in Leipzig. Enjoyed the location of Himmler. Over time, he was transferred to work in the Wewelsburg castle.

In addition to the people listed above, Herbert Blank, a "special prisoner" of the Sachsenhausen concentration camp, was constantly involved in the work of Sonderkommando X No. This man was once one of the ideologists of the left wing of the NSDAP. Together with Otto Strasser, he left the Nazi party and created the Black Front, which was banned in the Third Reich as a subversive organization. He was saved from imminent reprisal after his arrest by the personal intercession of Heinrich Himmler.

To solve individual problems, the SD involved several scientists, for example, Drs. Eberhart Schmieder and Wilhelm von Ehrenwiesen, as well as Professors Carl Eustace Obenauer and Günther Franz. As we can see, the composition of the Sonderkommando was quite representative. Mostly they were young people who had an excellent education. This once again emphasizes the seriousness with which Himmler took this project.

In 1981, Günther Franz, in one of his reports, recounted a conversation with Hermann Rauschning, a National Socialist dissident who fled to England in the mid-1930s, where he published a series of books exposing Hitler: Hitler Speaks, The Beast from the abyss." So, Rauschning, then still a high-ranking Nazi figure, characterized Himmler's views as follows: "He has little interest in new history. He contributes in every possible way to the study of witches and heretics, as he believes that a Germanic cultural heritage lived in them.

The Sonderkommando itself never had a clear place to live.

Ah At first, she huddled in the Berlin Hotel Prince Albrecht.

## ANDREY VASYLCHENKO

Then she moved to Leipzig. During the war years, it was based in a confiscated Polish castle. Formally, she was listed in the SD, with the main department 1/3. Even more precisely, the designation looked like this - SD 1/323 X. It was under this signature that it appeared in all official papers. Once in the SS, all participants in this project received not only SS titles, but also the corresponding service posts. Dr. Levin, by the way, formally held the post of assistant for education and higher education at the Department of Vital Information. After the reorganization of the SD in 1939, Sieks became directly subordinate to the chief of the RSHA, Reinhard Heydrich. Now Sonderkommando X operated under the UP Directorate of the RSHA. The project itself received a new bureaucratic name - RSHAUL S 3 - "Special Scientific Assignments".

If we talk about the history of the Third Reich in general and the history of the SS in particular, there is no way to bypass the notorious "competence struggle". It raged all over Germany. Between various departments, various functionaries, everyone and everything. Sonderkommando X was no exception. In 1938, there was a stormy and fleeting conflict between the Sonderkommando and the Heritage of Ancestors, which on June 13, 1938 was introduced by Himmler into his Personal Staff.

Let's dwell on it in more detail. The beginning of this conflict was laid long before the emergence of the Ahnenerbe and Sonderkommando X. The fact is that in 1934 the book "The Secret Cult Men's Unions of the Germans" was published, the author of which was Otto Höfner, a scientist who belonged to the Vienna School of Rudolf Mux. In this work, he depicted early German society as the result of the existence of a heroic-demonic cult of the dead, which was placed by male unions at the center of all social life. According to the scientist, it was this cult that was the source of all religious, ethical and socio-political ideas in German society. It was the secret male unions of antiquity that served as prototypes for

## MYSTIC SS

state and all public institutions. At the end of the work, Höfner quite critically analyzed all the idealistic and romantic ideas about the ancient order of the Germans.

Höfner's work was immediately attacked by party dogmatists and champions of racial ideas. The main object of attack was the conclusion of the scientist that witches were initially persecuted by secret male unions. Indeed, when writing his book, Höfner was guided by scientific rather than ideological considerations. He collected ethnographic material, drew parallels between different peoples, including those still at the primitive stage. Starting from medieval European stories about the "horde of a wild hunter", "wild hunts", "raids of masks", he saw in these mythological events an echo of the "terrorist" actions of secret unions, whose members disguised themselves as the dead, demons and ghosts. However, the frightened population perceived these raids not at all as the actions of people in disguise, but as acts of real spirits and demons that demanded sacrifices. Such an interpretation of the past did not correspond in any way to the Nazi image of the ancient heroic German.

Moreover, Höfner drew a conclusion almost heretical for Nazi science - men's unions preyed primarily on

the directors of the outgoing matriarchal class of these 1 'consequences were depicted as witches and sorceresses. So, ohm. the persecution of witches was not at all an Ogrian



a crime of Catholicism, a regular stage in the development of society. Moreover, this was the original function of the secret male unions of the Germans.

Höfler showed on numerous examples that the motif of "wild hunters" for women and witches was pan-European. If we talk about Scandinavian and German legends and sagas, then they did not show the slightest sympathy for a woman,

, - @NNOY "WILD HUNTING". That is, in this situation, there is no question

201

ANDREY VASYLCHENKO

it could be that the persecution of witches was dictated by Asian influences in Europe. In many northern countries, "hunting" for a woman was almost a mandatory procedure, which was performed in accordance with sacred requirements, and not at all out of greed or love. At the same time, the ancient sagas and legends convey the image of witches and "wizard abbots" filled with unbridled lust. The problem was complicated by the fact that almost all units of the NSDAP: the Hitler Youth, the assault squads, the SS - ideally suited the image of a "male union". Oddly enough, but Hoefler found protection where he least expected - in the SS society "Heritage of the Ancestors". The curator of the society, Walter Wüst, began to personally patronize this scientist, who was introduced to the staff of the Ahnenerbe. At first, he even had to represent this society in Austria, which had just been annexed to the Reich.

But we should not forget that the ideas expressed by Hoefler completely contradicted Himmler's position that "German blood was tormented by the church and the Jews." And if Levin believed that sorcery proved gigantic contradictions between Christian prudence and the soul of the people, then Wüst adhered to a different point of view. He believed that Christianity became a spiritual power that changed the Germans, and therefore the deep spirituality of folk beliefs could be effective only in a society untouched by Christianity.

As you can see, both the "Heritage of the Ancestors" and the SD claimed the name of witchcraft processes. But in the end, Himmler decided that the SD should deal with this issue, since the security service, at least in its functionality, was closer to the problem of fighting the ideological enemy in the person of the Catholic Church. In addition, he was clearly not satisfied with Höfler's conclusions, but Himmler gave unspeakable pleasure to annoy Rosenberg, who could not now criticize Höfler, who had become an SS officer.

202

MYSTIC SS

Attempts by the leadership of "Ahnenerbe" to somehow circumvent this order were unsuccessful. Nevertheless, for some time parallel work was carried out on the same subject. In 1938, the leadership of the "Heritage of the Ancestors" even presented Himmler with a manuscript dedicated to some witch trials organized by the Inquisition. But instead of the expected approval, it received a fair scolding from the Reichsfuehrer SS: "Ahnenerbe" should not study the circumstances of the witch trials, since this is the exclusive task of the SD. A similar order was received by Sonderkommando X itself. Moreover, the appendix to this order included the text of the manuscript prepared at Ahnenerbe. On June 22, 1938, Wilhelm Spengler, authorized by Sieks and Heydrich, turned to Wolfram Sievers, the imperial head of the Heritage of Ancestors, with a demand to transfer to him all the documents and developments related to the persecution of velms and similar topics. When it became clear that there would be no more competition, we had to think about the plan for future work. Rudolf Levin, as the formal head of the Sonderkommando, wrote a program of action, which consisted of the following points: the racial and historical consequences of the witch trials, the role of women in these trials, a review of the relevant literature and the compilation of a thematic bibliography. For direct vȳtopnenpe

program of the Sonderkommando ", called Goru + kne + legs

rumors about witches," answered Ernst Merkel. Ingeresny some - rn liky German magic. C a outgoing

ha of the sun. - Comparison with the forms of magic of the Anterior Azin.

As you can see, the interest of the Project X employees went far beyond

witch persecution framework.

Considering the academic education of most of the Sonderkommando X members, they did not have any particular difficulties with the implementation of the last item of the program. First, the funds of the Leipzig libraries were thoroughly checked. During the implementation of "Project X", the SS processed more than two thousand German

203

#### ANDREY VASYLCHENKO

libraries. The most valuable materials were copied and sent either to Wewelsburg Castle or directly to the SD. One fact illustrates how thoroughly the SS specialists studied the relevant literature and documents. In 1937, in the Young Conservative journal Action (Di Tat), one of the members of the Sonderkommando X, Bruno Brem, published an article entitled "Modern Witch Hunt", in which he drew numerous parallels between the courts of the Inquisition and the Moscow trials that thundered all over the world in the same 1937.

Any researchers, even if they were private individuals, having begun cooperation with Sonderkommando X, had to observe a certain conspiracy and secrecy. This was not an excess, since all employees of the "Project X" had access to numerous secret documents concerning not only the trials of witches, but also the activities of the SS and the entire Nazi party. Any trips around the country were accompanied by measures of heightened secrecy. For example, in order to go in March 1936 to the poet Peter Wippert, who lived on one of the islands of the Baltic Sea, Franz Sieks received a Gestapo car at his disposal, which was a violation of official subordination. Under normal conditions, this would be a fairly serious violation. But any actions of Sonderkommando X were shrouded in a veil of secrecy and were not disclosed. The trip to the named poet was due to the fact that Wippert wrote a manuscript in which he considered the original "witchy" sources. At one time he tried to publish it in Ludendorff's publishing house, but the book was banned. Most likely, interest in this work would never have arisen again if rumors had not reached the leadership of the SD that Peter Wippert had the original documents of the trials of 240 witches. Not hoping to get the originals, the SS authorities really hoped to make photocopies of them.

204

#### MYSTIC SS

Simultaneously with the "processing" of the library collections, the "Sonderkommando X" tried to pave the way to the German archives. It was not as easy as it seemed at first glance. The first troubles awaited the SS in Stuttgart. On June 11, 1935, that is, almost immediately after the Wewelsburg castle was handed over to the SS, the Stuttgart State Archives was visited by the librarian of the SS castle, Untersturmführer Hans-Peter Koudres. There he asked for detailed information about the documents from the period of the Peasants' War, which told about the persecution of witches. The head of the archive, Hermann Hering, a well-known opponent of the "new paganism," recommended to start by reading the literature on this subject. But in response, an impudent demand was made - in the name of

Reichsfuehrer SS to hand over all documents of interest to Wewelsburg Castle. Naturally, a refusal followed.

The story continued in the summer of 1937, when a stubborn archivist refused to hand over the documents despite strong pressure from above. Moreover, he refused to allow one of the SD officers to work with the documents, explaining this by the low qualification of the specialist. And only on August 15, Hering's resistance was broken. But even in this case, it was not about the transfer of documents, but only about their photocopying. Such an incident was far from isolated. Employees of "Project X" constantly

the elite are faced with reluctance ie. copy those documents from the archives. To overcome the  
so many unexpected , nosgen, Sonderkommando X even had to ,,,. ie

a social department that would deal only with obtaining the necessary approvals for work in the archives and seizure of documents. If the documents are to be believed, the only place where the SS did not encounter paperwork was in the Bavarian State Archives of Neuburg. Himmler's hopes for the speedy implementation of the project did not come true. As conceived by the leadership of the SD, the archives were supposed to send all the requested documents to Sonderkommando X. But to hell with the few participants in "Project X" had to

205

#### ANDREY VASYLCHENKO

travel around the country ourselves, sit in the archives for weeks, make extracts and sketches.

But over time, the SS began to act more subtly and elegantly. They stopped resorting to direct action. In contrast to the cases when the SS men were expected to fail, the employees of Sonderkommando X began to expand their "private" contacts with researchers and scientists. These volunteers were very clever at masking the activities of Project X. Before going to one archive or another, there was a long correspondence supposedly on behalf of students or doctoral students at the University of Leipzig. Those, of course, did not even think to mention the notorious "Sonderkommando". Thus, for example, in 1941, the Berlin Archives first received a request for the availability of literature on medieval processes. During the correspondence, the alleged applicant for a scientific degree inquired about the availability of documents that related to the topic of his dissertation "Processes against witches, magic and superstition."

Another method for obtaining documents was the compilation and clarification of data on the genealogy of families in which witches and sorceresses were listed. This issue was usually dealt with by

Mean Rudolf Levin. Much fewer problems arose in this direction of activity, since the compilation of a genealogy basically required only extracts from parish books, and in some cases city chronicles and annals. For such activities, a small payment was due from SD funds, from which employees of small towns, of course | I guess they didn't refuse. But Sonderteam X really took off when it secured the support of the Seminar of Auxiliary Historical Sciences of the Faculty of History of the University of Leipzig. It was this structure that began to send inquiries to various archives in Germany. For cover, Rudolf Levin was registered in this structure as a freelancer who was writing an article about the "spirit of the late Middle Ages." This cover-up not only opened doors

206

#### MYSTIC SS

, in almost all German archives, but even in private funds, which were actually controlled by the catholic church. If the SS men had tried to penetrate them in their uniforms and with their documents, they would inevitably have been turned away from the gates.

But even here it was not without overlays. For example, in the commercial department of the University of Leipzig, if not a commotion, then quite a surprise, the huge bills provided by the Bamberg archive caused a stir. The fact is that Raisman himself was not an employee of the university, but only studied at it for some time, without receiving the long-awaited diploma. But the scandal was hushed up in time, and the situation was promptly corrected.

Then the position of the "Project %" was strengthened when Franz Sieks became not only the founder, but also the dean of the foreign scientific faculty at the University of Berlin. After that, documents and extracts from historical acts were sent to his department. Their processing was entrusted to specially assigned SD officers.

Such "conspiracy" was observed not only in the framework of the "Project X", but also in the research of Freemasonry, which was also involved in the SD. The SS security service, having taken into account their earlier mistakes, preferred not to use their own forms at all anymore. All letters related to these cases were addressed to a private address: Berlin, Wilmersdorf, Emser Strasse 12-13.

In addition to private researchers and scientific institutions, the SD kp called for cover for such an organization as the Imier student

K. leadership, headed by November 1936 ÿ + ÿjav Adolf Scheel - an old acquaintance of Ziks.

Over time, Sonderkommando X began to resort to such disguise only in cases where it could encounter bureaucratic obstacles. With the outbreak of the war, SS specialists often managed to get the desired documents, citing air raids and the need to evacuate the most valuable historical documents to more protected places than the architectural buildings.

„c During the implementation of such an evacuation, the specialists of the "Zon

207

ANDREY VASYLCHENKO

derkommandy X" freely got acquainted with any archival funds that were of interest to them. If the management of the archives found out about this, then they received an answer that the SD employees did not use the documents at all to prepare some kind of scientific publication, but only to compile statistics necessary for the leadership of the SS. Documents, as a rule, were immediately copied or rewritten.

As mentioned above, almost all the employees of the "Project X" had a higher education, but this was not yet a guarantee of their high qualifications. It is for this reason that the leadership of the SD conducted repeated refresher courses for Sonderkommando X. The first courses were started in October 1936 and lasted until May of the following year. I wonder what topics it was decided to focus the attention of the staff of "Project X". In addition to general lectures on the history of medieval Germany, SS men were taught such narrowly specific disciplines as archiving, paleography, and art history. And not a single political lecture! The training was to be carried out by the forces of a "scientific unit" specially created under the SD. The second refresher courses began in the second half of 1942. This time, lectures on auxiliary historical disciplines were read exclusively by specialists from the Directorate of the Central Archives of Prussia. Most likely, the reason for holding the second refresher courses was the errors and inaccuracies discovered by Ernst Merkel in the card index of the Sonderkommando J. This training was not only theoretical character — all students had to perform special paleographic exercises and tasks.

The current researchers of Heinrich Himmler's "witches card index" believe that numerous errors and inaccuracies are caused exclusively by insufficient

education of employees of Project X. But here one cannot write off such factors as the tight deadlines set by the leadership of the SS "Sonderkommando

208.

## MYSTIC SS

de X" to fulfill her task, the specific social situation and atmosphere that prevailed in the Third Reich. In addition, it should not be forgotten that the only criterion for evaluating the activities of Sonderkommando X was the growth of the file cabinet, where sorcerers and witches were entered, and not at all the quality of material processing. Himmler was not at all interested in scientific discoveries, but in propaganda materials and the formation of his own ersatz religion. And now add to this the unwillingness of many German archives to cooperate with the SS services. So mistakes were made, as a rule, by no means because of the low level of education of the SS men, but for a number of completely different subjective reasons.

Naturally, the work of the SD employees could not be compared with the scientific developments of scientists on this topic. But the specialists of the "Project X", I repeat once again, did not take responsibility for scientific developments, they kept a simple record of registered cases of witchcraft. In addition, one should not forget that during the war years it was very difficult to equate the study of witchcraft processes with important military tasks,

So, the main result of the 9-year activity of "Sonderkommando X" was the so-called "witch card index", which contained information about 3,670 executed witches and 33,846 cards about investigations into cases of witches. In addition to this file cabinet, it also contained many +:

ok, copies of documents, an extensive bibliography compiled by the vts. In addition, because of the warriors, the fak picheskn with | the deterioration of such undertakings as the publication of special books by the Nordland publishing house and the shooting of special historical films on witchcraft topics.

The "file cabinet" itself consisted of cards, samples of which were personally developed by Spengler. Each card, which was a white A4 paper sheet, contained 57 fields. Most of the activities of the Sonderkommando X employees consisted in the fact that they, sitting at a desk, transferred the mined

209

## ANDREY VASYLCHENKO

archives information in the appropriate columns of the "witch card". As a rule, these forms were never filled out completely, since information about witches was often sparse. It is still not clear what Spengler was guided by when he compiled these forms. Most likely, he relied on the Atlas of German Ethnography.

The process of filling in the forms was also not a mere formality. It went through several stages. At each stage, the approval of the relevant authorities was required. As a result, each of the forms ended up on the table at the leadership of Sonderkommando Zh, where it was also endorsed. Only after that the form entered the file cabinet. What columns were contained in the form: the name of the sorceress, the place of her birth, the place of execution, the accusation brought against her, the literature or the source that spoke about her. As well as obscure columns "Problems I - ... YSh.

The fact that the activities of Project X, which were essentially closed, were mainly focused on preparing an active anti-clerical policy, saved the Sonderkommando X from an open discussion of the results that had been achieved. In addition, Himmler recommended that the leadership of the SD announce the results of its activities as late as possible and implement the achievements of the Sonder Team X. The Reichsfuehrer did not want to cause a negative reaction from conservative church circles ahead of time, thereby complicating the work of employees

"Sonderkommando X The fears were quite fair. As we could see, many archive workers who were Catholics were very reluctant to cooperate with the SS men who expressed the ideas of a "new National Socialist world". At first, SS researchers could use their achievements in the preparation of reference books dedicated to the ideological enemies of National Socialism. They took an active part in the preparation of dictionary entries "Masons", "Evren", "modern sects". Their

210

## MYSTIC SS

publications could also be found in the journal *A People in the Making*, published by Ernst Krik, one of the main National Socialist philosophers. In this journal, Franz Sieks published an article on the construction of the Masonic oath, Herbert Hagen, together with Adolf Eichmann, developed plans for the resettlement of Jews. One of the few exceptions, a text that dealt with the problem of witches, was the article "The Burnt God." It contained long quotations from the Inquisitor's Handbook, which the author, hiding behind the letters Fr. M., discovered in a Franciscan monastery. Only the initiated could know that the article was written by Friedrich Muravsky (Fr. M.), who at that time was studying the problem of resistance of the German population to the "foreign Catholic faith". But the article by Spengler and Levin, devoted to the "Problem of Missionary Work in Germany", could not be published. According to Spengler himself, this publication from the point of view of "Project X" was ideally worked out. Its leitmotif was the struggle of "German vitality against the enemies of the German spirit." The category of the latter included: Christianity, Freemasonry, Judaism, Marxism. It was with them that the German people waged an invisible struggle, creating a specific

Russian national structure. In 1942, Rudolf Levin prepared a list of publications. which are printed as part of Project 9

"the articles should have been fundamentally different both in form and in

erzhannu og all previous materials In addition, special book series were planned in the SD, which would cover individual problems. For example, the Nordland publishing house, which belonged to Heritage of Ancestors, was supposed to publish a multi-volume series *Sources and Presentation of the Masonic Question*. After Rulolf Lewin's proposed dissertation, two book series were planned to be launched: "Sources and Images of the Political Church" and "Sources and 'Commentaries on Question X'". Levin's dissertation manuscript was

211

## ANDREY VASYLCHENKO

recognized as scandalous, and it was refused to be accepted for consideration at the University of Munich. The level of the dissertation, apparently, was really very weak, since the refusal came from the dean Walter Wüst, who, as we remember, was the curator of the Ahnenerbe. Ernst Merkel was no less disappointed. The leadership of the SD promised to help him with the defense of his dissertation. But the dean of the Faculty of Philosophy at the University of Giessen refused to accept the manuscript for consideration. The answer that came to Merkel said that his work would be considered after the end of the war.

If we talk about popular or, as they put it in the Third Reich, "folk" literature, then the Reichsführer SS entrusted Friedrich Norfolk with work on this direction. Norfolk, a German writer from the Sudetenland region of Czechoslovakia, was a multiple winner of the Imperial Literary Prizes. He came to the attention of Himmler and Ziks as early as 1940. At the beginning of June, this writer was enrolled in the staff of the UP of the RSHA Department and for two months worked with the documents and file cabinet of the "Project X". Then Norfolk received an order - in six months to write a historical novel, the basis for which would be the events in Osnabrück. 12 May

In 1943, the writer even entered into an agreement with the Nordland publishing house for the publication of the novel. Later, the idea of writing a novel developed into an intention to create a trilogy dedicated to witches. Norfolk was given about three years for this task. When Himmler saw the sketches for this work, he decided that Norfolk's work did not solve the assigned tasks. After that, he recommended that the writer create short stories (80-100 pages) that the average German could read fairly quickly. But the end of the war was approaching, and the "witch books" were quickly forgotten.

In the depths of the SD, the idea also arose to create special illustrative albums, which, as if complementing the proposed book series. The first album was supposed to bring not only images of witches, hellish pictures and infernal beings (you

212

## MYSTIC SS

feasts, werewolves, etc.), but also those who fought with them: popes, inquisitors, executioners. In the second volume, it was planned to publish drawings depicting executions, torture, trials of sorceresses. In the same album, it was planned to place as an appendix facsimiles of the most interesting documents concerning the persecution of witches. However, this project, proposed by Rudolf Levin in January 1942, did not find its continuation. Incidentally, a similar thought was once expressed by Spengler, who traveled all over Germany. Whenever possible, he photographed "memorable places" (towers of witches, torture chambers, instruments of torture, etc.). He even intended to create a special collection of photographs of a similar theme, but official business did not allow him to do this.

Following the latest state of the art, the Reichsfuehrer SS decided that Project X should use such a powerful propaganda medium as cinema. We already know Norfolk, who was in Leipzig at that moment, had to not only concoct a "witchy trilogy", but also show his talent as a playwright and write a script FOR a "witchy movie". But Himmler overestimated Norfolk's abilities. As a result, "Kinoprojekt X" went to SS-Hauptsturmfuehrer Heinz Ballensiefen. At one time, this man was an employee of the Ministry of Propaganda, which was headed by Joseph Goebbels. Ballensiefen took an active part in the creation of the anti-Semitic agitation "Eternal Jew". True, he never made a movie about witches.

nyal. But after his two years of cooperation with Sonderkommando X, he received a very good post as head of the "Jewish sector" in the RSHA.

A special moment in the history of "Project X" came when the German army was able to occupy most of Europe in just six months. Now employees of Sonderkommando X did not hesitate to confiscate all archives, libraries and private collections. But here's what's interesting, most of the specific

Internatura, which fell into the hands of the SS, was not directed at all to

213

## ANDREY VASYLCHENKO

SD headquarters or Wewelsburg. She was sent to the Sachsenhausen concentration camp. It was there that the "special prisoner" Herbert Blank was kept. This man at one time was one of the most prominent figures in the "left wing" of the NSDAP. He, together with Otto Strasser, left the Nazi party and began a fierce struggle against the Fuhrer. It was Blank who was the author of the famous exposé pamphlet "Hitler = Wilhelm III". After the Nazis came to power, he did not have time to escape from the country and was captured by the Gestapo. His fate was sealed if Himmler had not shown interest in the opposition publicist. The fact is that Herbert Blank was known not only as a leftist National Socialist and an associate of Otto Strasser, but also as the author of several historical novels and essays that touched on the history of the peasant

war. Essentially, Blank was Norfolk's understudy. Without even suspecting why this work was being carried out, he willingly processed the materials presented to him, made sketches of articles and stories. Perhaps only thanks to this he managed not to perish in the hell of a concentration camp.

The plot regarding the implementation of "Project X" actually raises more questions than answers. Why did the employees study not only acts and documents, but also the basics of magic? What developments did the Sonderkommand members manage to implement? Why, at one moment, "Sonderkommando % moved from the convenient Leipzig book depository to the uncomfortable building of the Berlin Masonic Lodge? Some questions about the activities of the Sonderkommando could not be answered, because many documents covering its activities were lost during the war. One thing can be said with certainty: Himmler once again failed to achieve his goal - he was unable to create a coherent and logical "building" of the new German religion.

Chapter Five EE

## The Rise and Fall of Hermann Wirth

The priest answered him: "I am not sorry, Solon; I will tell you everything for the sake of you and your state, but first of all, for the sake of the goddess who received the wudel, raised and nurtured both your city and our city. However, she founded Athens a whole millennium earlier, taking your seed from Gaia and Hephaestus, and this city of ours later. Meanwhile, the antiquity of our city institutions is determined by sacred records at eight thousand years. So, nine thousand years ago, these fellow citizens of yours lived, about whose laws and about whose greatest feat I have to briefly tell you; later, at our leisure, we will find out everything in more detail and in order with letters in our hands.

Plato gia sogi. Timaeus"

The name of Hermann Wirth is invariably associated with the emergence and development of Nazi mysticism. This half-Dutch-half-German was born in 1885 in the family of a teacher in the Dutch city of Utrecht. As a youth, Wirth showed an interest in the humanities. After studying philosophy, termanism, history, and music theory in Leipzig and his native Utrecht, he, together with the ethnographer John Meyer, published the work *The Sunset of Dutch Folk Songs*. Even then, the young talented scientist was an ardent supporter of the ideas of pan-Germanism, sharing the ideals of romantic-nationalist organizations.

215

ANDREY VASYLCHENKO.

nations that planned to transform the whole of Europe. The outbreak of the First World War found him at the University of Berlin, where he taught Dutch philology. Without hesitation, he volunteered for the Kaiser's army. Noticing a young specialist, the German command sent him to create the "Flemish movement". Most likely, he served as a German officer with the so-called "Flemish activists." These people, being separatists, have long dreamed of severing cultural and political ties with France-oriented Wallonia. It is still unclear what role Wirth was supposed to play in all this. He himself later wrote indistinctly about the bet on Germany and Flanders. His biographers noted that at that time he was a consistent adherent of Great German thinking. This phrase hardly explained anything. Most likely, Wirth then was a champion of the idea of the "Great Netherlands", to which he added the German "Völkisch" element. But, apparently, the "Great Dutch federalists", that is how the champions of this idea called themselves, did not listen to their pro-German countryman. This was evidenced at least by the fact that in September 1916, Kaiser Wilhelm II deprived the honorary title of titular professors of all Dutch "Waldeutsche" (people who voluntarily became Germans), as they propagated separatist ideas. Wirth shared the fate of these Dutch.

- We can venture to suggest that at one time Wirth was a member of the organization "Japdbopa deg Reizsve Tgeskuore" - "Union of Dutch Migratory Birds", an analogue of the German "Wandervogel"



("Pere

1. *völkische*" is a mass "cultural-political" movement in Germany (literally translated from German as "populism"). From the second half of the 19th century, it methodically adapted to the mass level, replicated and propagated the ideologies of nationalism, pan-Germanism, geopolitics, anti-Semitism, social Darwinism and reactionary (feudal) romanticism. The achievements of the *Völkisch*, both methodological and aesthetic-propaganda, were later almost completely integrated by Nazism.

216

## MYSTIC SS

flight *pgitz*"), a conservative youth movement that preached a return to nature and romantic nationalism. What did Wirth do in 1917-1918? At one time he taught Flemish at the University of Brussels. But why did the Pan-Germanist Wirth not return to Germany, preferring to earn his living by teaching, which did not bring much income at that time? The reason, probably, lies in the fact that after the collapse of the monarchy, the republic decided to abandon the reactionary specialists, especially those who were foreigners. Wirth returned to Germany only in 1923. He settled in Marburg and, unable to find a decent job, engaged in private research. It was here that he began work on his book *The Origin of Humanity*. It was published in Jena five years later. BUT still, German studies remained the main topic of his research. Here his scientific interests were intertwined with nationalistic convictions, creating an explosive mixture. His scientific and political chant, virtually coinciding, was to revive and strengthen pure German spirituality, which he opposed to the Weimar Republic and liberal science. Unlike many publicists of that time, who were in the *völkisch* camp, Wirth tried to ensure that his theories had sufficient scientific justification. However, now his system of evidence may seem more than doubtful. Already in his dissertation, he wrote that the oblivion of Dutch folk songs was predetermined by the development of the world economic system, that the cosmopolitanization of the economic system led to the tragic collapse of the culture of the Netherlands. Creating his own vision of the world, he decided to rely on a very original technique. Summarizing the writing systems of the Mediterranean peoples, the symbolism of the North African tribes, the dialects of the Indians of North America and the Eskimos, he came to the conclusion that there is a cultural community of the peoples of the North Atlantic basin. In confirmation of this, for some reason he cited written monuments found in the South-West

217

## ANDREY VASYLCHENKO

noah Europe, and not in the north of the continent. On the basis of such documents, he deduced the existence of an ancient united monotheistic! religion. Now he began to pursue a higher goal than just romantic nationalism. He wanted to recreate that ancient religion, which was supposed to serve as an impetus for the revival of the Nordic race and its liberation from the "curse" of civilization, the evil that made them forget their true roots.

Wirth decided to start small. The liberation from the "curse of civilization" began to be carried out right in Marburg, where Wirth gathered around himself fanatical supporters, preaching to them "Nordic vegetarianism". Wirth tried to show his Nordicism to his surroundings by restoring the ancient German costumes worn by him and his wife Margaret. Later, after the Nazis came to power, he attributed to himself cooperation with the NSDAP already in the early 1920s. At that time, he allegedly considered this partner to be the dream that could restore a truly German way of life. Real contacts with the Nazis were much more modest. In August 1925, when the NSDAP was revived after the "beer pugch", Wirth became a Nazi, but already in July 1926 he left the camp of the Nazis. In the thirties, he explained his act by saying

that, as a non-party figure, he could have done much more for the National Socialist movement, and allegedly Hitler himself sanctioned his exit. In fact, his move was predetermined by the fact that he did not want to spoil relations with the Jews who sponsored his historical research. In fact, he met Hitler only in 1929, when he was lecturing in Munich. The Führer, who did not eat meat, showed a keen interest in Wirth's "Nordic vegetarianism". Wirth himself unequivocally declared his sympathies for national socialism only in 1931 in his article "What I call

German

1 Confessing monotheism.

## MYSTIC SS

Kim." In it, he proclaimed the swastika not just a symbol of German antiquity, but made it a sign of renewal and upsurge, which, as it was sung in the National Socialist song, "looked on by millions full of hope." Moreover, for Wirth, the swastika was by no means a dead political symbol - it endowed with a soul and a special meaning.

After the Nazis came to power in January 1933, Wirth published *The Signs and Soul of the Swastika*, in which he admired Hitler and National Socialism. Hitler got acquainted with this work and expressed his approval, in which he mentioned Wirth's early work *The Origin of Mankind*. Most likely, he could get acquainted with this book at the party publisher Hugo Bruckmann, to whom Wirth personally presented it. Wirth, who possessed a subtle political instinct, even before the National Socialists came to power, decided to link his fate with them. In October 1932, he accepted an invitation from the Nazis in Mecklenburg to set up a "Research Institute for the Spiritual History of Antiquity" in the town of Bad Doberan. Wirth simply willingly responded to this proposal, but even left the "Hermann Wirth Society" he created in Berlin and his many fanatical supporters. It was in Bad Doberan that he founded the structure that was destined to become the forerunner of the Ahnenerbe. Receiving state subsidies, here he was completely free to implement his own ideas, and most importantly, he was not available for criticism by other Germanists. The latter, for the most part teaching in higher education, according to Wirth, were sharply opposed to him. The reason for this, he considered his selfless devotion to the German people and Germany. Wirth exaggerated and did not exaggerate. The German universities were dominated by conservative science, which was contemptuous of radical scientific trends and populations.

We are talking about a line from the party anthem of the NSDAP "Horst Wessel": *Es zehnt air Nayepeteshya howl Nojtipa jfop Myopep* - Millions, full of hope, look at the swastika

219

## ANDREY VASYLCHENKO

völkisch-style risators. On the other hand, Wirth, like all Völkisch researchers, had a certain sense of their own inferiority, which prevented them from gaining scientific recognition. Despite the fact that Wirth had an academic education and a number of scientific works, the doors of universities remained closed to him. The reason for this was mainly pseudo-scientific methods of studying ancient history. As a result, he was simply forced to work within the framework of his semi-state research center. In fairness, we note that Wirth, who firmly believed that sooner or later his research would bring him tremendous success, such a situation suited much more than the complete absence of state support.

His negative attitude towards the German professorship was dictated not only by scientific vanity, but also by discussions about the scientific value of Wirth's works, which did not subside in higher education. But Tugon preferred, as they say, to treat everyone with the same brush, although not all scientists were skeptical about his results. So, for example, one of the leading philosophers of that time, Alfred Baumler, fundamentally disagreed with the ironic

criticism and ridicule against Wirth. In 1933, in the introduction to the book "What does Hermann Wirth mean for science!" he expressed the point of view according to which the contradictions between Wirth and non-German scientists were predetermined not by the scientific, but by the social and political views of the unrecognized researcher. In the same book, the famous Germanist Gustav Neckel wrote that Wirth himself was aware of his own mistakes, that he tried to take an independent position, while many scientists were carried away by fashionable theories, for which they came under fire this researcher.

But, despite the intercession of famous scientists and researchers, Wirth was rejected by the scientific world. The opinion of the scientific community as a whole agreed that his methods had nothing to do with science, and his theory, which said that in stone and bronze

220

|

## MYSTIC SS

In the 1st century people worshiped the Heaven-father and the Earth-mother, is absolutely absurd. At this time, he received an offer from Mecklenburg.

Several assistants were supposed to help Wirth. But even with partial government support, he could not count on a significant success, being rejected by the scientific world. The main focus of the work of the new Research Institute was the copying of rock paintings from Germanic primitive sites. As early as 1932, the Mecklenburg government agreed that Wirth staged his report "The Northern Mother of Nations and the Testaments of the Ancestors" in a natural interior. But this production was not destined to come true. The reason for this is banal — the lack of money. Funding did not appear even after the Nazis came to power. Hitler himself had little sympathy for Wirth's "Nordic outlook." He used to say: "These professors and obscurantists who create their own Nordic religion" spoil absolutely everything for me. Why am I allowing this? They bring confusion. And any confusion is fruitful. This attitude on the part of the new imperial government was a heavy blow for Wirth. He was forced to stop all his research in Bad Doberan, as his scientific projects turned out to be financially unsecured. Although the new regime made a small nod to the researcher - in 1933 Wirth "for the approval of the German"

whom spirit" was awarded the title of professor and was given a lecturer at the Friedrich-Wilhelm University of Berlin with a monthly salary of 700 Reichsmarks. For that time, this amount was large enough for Wirth to give up part-time jobs as a secretary and home teacher and devote himself solely to research. The teacher's salary was by no means the only source of funding for him. From 1933 he was the director of a traveling exhibition dedicated to the ancient history of the Nordic race. In addition, Wirth received quite generous donations from fans of his theory: Matilda

221

## ANDREY VASYLCHENKO

Merck from Darmstadt, Senator Rosalbus from Bremen, Princess Marie-Adelheid Rens, representatives of industry and trading houses. For example, Rosalbus actively contributed to the organization of a traveling exhibition, which was held first in Berlin and then in Bremen. Despite a number of setbacks, Wirth did not abandon the idea of a historical costume action. He wanted his supporters to be able to convince the Prussian Minister of Culture, Bernhard Rust, of the need for this event. The organization of the performance, of course, had to be paid for by the state. But neither the princess nor the senator succeeded in convincing the minister - the project failed again.

To draw attention to himself, Wirth decided to use his last trump card - he published a translation of an Old Frisian document, better known as the Chronicle of Ura-Linda. This document allegedly contained the history of the Frisian family Over de Linda, starting from the 1st century BC. These chronicles had already been studied in 1872 by the Dutch scientist Ottem. A year later, in 1873, another Dutchman, Beckering-Winkers, claimed that the manuscript was a historical fake. In his opinion, the signs of this were the following facts: firstly, the runic structure of the original was clearly borrowed from the Latin language; secondly, the original language was a distorted Old Frisian or a Dutch language remade in the Old Frisian manner; thirdly, the paper of the manuscript was made in 1850, and then it was given a more ancient look.

Wirth, of course, held a completely different opinion. He himself began to study this document in 1923, and only ten years later he risked taking the results of his research to the public. "I hereby vouch for the authenticity of the so-called "fake," Wirth wrote in the preface to his book, and then substantiated his point of view. In his opinion, this manuscript could not be a fake, since it conveyed the high worldview of the peoples of the North Sea region during the Stone Age and expounded

222

MYSTIC SS

la their world mission in former times. Wirth explained the artificial aging of the paper by the fact that it was kept next to the fireplace, and therefore darkened from the smoke. Such banal statements caused a shock - everyone turned away from him, even those who, like Gustav Neckel, spoke after the war about the need to unite with Wirth in a united front. In 1933-1934, only a lazy person did not kick Wirth in connection with the Chronicles. Most scientists believed that the plausibility of this hypothesis is so small that "the building of Wirth's theory is simply doomed to collapse."

Alfred Rosenberg, the chief ideologue of the Nazi Party, did not remain aloof from the discussions either. He expressed his dissatisfaction with Wirth and his activities as early as 1930 in his book *The Myth of the 20th Century!* He mentioned this in 1934 in one of his speeches. In it, he emphasized that the name of Wirth and his research should be deleted from the history of Germany. But it should not be assumed that Rosenberg's office was going to ban the Chronicle - this is a clear exaggeration. Rosenberg's statement must be interpreted as the idea that one cannot put an equal sign between the ideology of the party and the views of Wirth. In general, party structures, including the censorship commission, did not react in any way to the appearance of the Chronicle: the official point of view about this book was never expressed.

But the fact remains: in the period from 1933 to 1934, Wirth

languished in isolation, becoming persona non grata for all scientists. The situation changed when the propagandist writer Johannes von Leers introduced the disgraced historian to SS Reichsführer Heinrich

1, „It is completely misleading when Hermann Wirth in his work "The Origin of Humanity" tries to establish matriarchy as a Nordic-Atlantic form of life, but at the same time recognizes the solar myth as a Nordic property. Matriarchy is constantly associated with the chthonic belief in the gods, patriarchy - with the solar myth. The veneration of a woman by a Nordic person is based precisely on the male structure of being. The female principle in Malaya Azin in pre-Christian times led to the cult of heterosexuals and the collective "poto sex. The evidence that Wirth cites is therefore more than unconvincing

· TYMIR. at

223

ANDREY VASYLCHENKO

Himmler. In a personal conversation with von Leers, Himmler stated that for him scientific recognition was not at all some kind of indicator and he closely followed Wirth's work. The conversation ended with the promise of the SS chief to use Wirth in the future to solve certain historical problems.

For what purpose Himmler wanted to use history is evident from the fact that he considered it a weak point. Such was the lack of a clear focus on the political goals of everyday life. For Himmler, science was only that which fulfilled or contributed to the fulfillment of the urgent tasks of our time.

At first, the specific amateurishness of Himmler's views was explained by his education, in which the novice agronomist with his natural science arguments prevailed. Himmler was characterized by his former classmates as a vain and good student, who, however, was absolutely devoid of the ability for abstract, abstract thinking. This is what later caused difficulties in his communication with the humanities. Himmler himself preferred to emphasize the mystical and romantic ideas of National Socialism, often believing that biological racism only distorted real values. As a result, for Himmler, scientific practice looked like this: instead of a scientific hypothesis created on the basis of available facts, he himself invented a ready-made thesis, which had to correspond to the norms of the Nazi worldview. If there were any "uncomfortable" facts, then they were either discarded or changed beyond recognition. An example of such "scientific work" is the decision made by the SS chief regarding the evidence of homosexuality of Frederick the Great. "When about a dozen certificates were presented to me," Himmler told his personal physician, "I put them aside and declared that they were fabricated retroactively. My intuition says (!) that the man who won Prussia's place under the sun could not have such inclinations as weak-willed homosexuality."

224

Otto Rahn

Otto Rahn explores the Cathar caves.

Wolfram Sievers, Wolfram Sievers during the imperial head of the time of the Nuremberg Ahnenerbe. tribunal.

4 5

· CHI 0.2 m | Shet du 77. cha alnan. = "77 and? FYA, I AND RL

Ana Y —. —

m 0r 0 E | ii wound E | m \_ s |

TORO" more ingots Shn

e, Z I s { kamet ti BN s 8; \_ 8 g | Tstirre bie Fome ZLop, | ZE bido al, NAE 09, yŷ. th:

amy: oh | Chen 80, „ — o, in m | her 'oh - Fop. equal: SB, numodi

heh.

Certificate of Wolfram Sievers as one of the leaders of the Ahnenerbe.

Ring members of the "Heritage of the Ancestors".

Ring members of the "Heritage of the Ancestors".

The nerve emblem of the Ahnenerbe.

ET" 6 F

-% es: ,

| Ahnenerbe curator Heinrich Himmler, Walter Wüst Reichsführer SS and President of the Ahnenerbe

<. „-@ '\*

M

>%

+) )

yy EZ

Franz Sieks, Walter Darre, one of the supervising founding members of the Sonderkommando X Legacy. ancestors."

G. Wirth during

Scandinavian expedition.

Drawings. made by Hermann Wirth during the expedition.

Hermann Wirth as president of the Ahnenerbe.

era

Grona in Sachsenhain, framed on the orders of Himmler by several thousand boulders.

Hermann Wirth at the beginning of his POLIT - chesky

and research career.

Yule lamps. used for ritual purposes in the bowels of the SS.

Illustration from G. Wirth's book depicting urns that served as a prototype

FOR YULA lamps.

SS altar, which includes a Yule lamp.

A cloth with runic symbols left by participants in a mystical ritual held at Wewelsburg Castle in the mid-1990s.

VEE LF, MLVI 1017 - GU GANYASANO 1. ES M c EM.

U yta ÿe

121+ 1591 1+

RF Naÿ and 24 Kisra ÿf 2 "4 Jelly black AGisati 4 55 jets!

n t a

m boryk 4a llayl baer => gb: alega. SA Fa, asa ia "SAL Watch r Gak unda 5 al baena os beralie a

CHEKRYASNEOABAMYUOYA IOMOTEP EK oA MEIAR NAIRTOSNISHIME AMT i.  
5SNISHMEBAMT OEV ODE.

ONBOIRETENISAYA WHO OS

35 bchtsauchar XUAR Manyu? us aft rly

1 ayna b = s. {and & bo tn.

A specialized Nazi magazine entirely dedicated to witchcraft. The bottom of the page is stamped "Special Project X".

M betu d. a Ech it 0 arch 29/9

Himmler.

mig -1. p 935

THEY IN OMA

mouth

5 Pena at

ShN return t. Types of kat

Fi KGU E t 5; rte aa ea ma 476 - ib byu alym bonu? s Al

t Blatun I S Unaa

etta. tFluslgeag

eu Fly ® 909

Sa bns F ea ra 61-84 ha bam R Rÿ

Dalutgy

0 and E Set

Card from Heinrich's witch's filing cabinet

Hall of Wewelsburg, on the floor of which the "black sun" is laid out.

= Ep e ae

study room

at Wewelsburg Castle.

Library

at Wewels Castle

burg.

Model of the "Black Vatican", the center of which was the castle of Wewelsburg.

Wewelsburg Castle, shaped like the tip of the spear of Longinus.

TO

run

In | yy cha. P = " . . e "a u\z

-\_® \_ , T

9 .

Mosaic laid out on the floor of Wewelsburg in the form of a "black sun".

One of the designs of Wpligut's personal coat of arms Obviously Gnostic

motif: crescent moon and 5 Ay {o swastika, framed by several dots.

Scheme for the transformation of Wewelsburg Castle into an SS ritual center

Walls of Wewelsburg castle.

A.

BSSR

a CH 7-8 A ŷ A # "No. G \u003d. Would

= >> 1 15 ,ŷŷ / .

Manichaeian cross.

Cathar cross

yy o o 5 =® '© with ar

Schuler,

depicting

his family name

coat of arms.

foyd 22222 ~ r Gu AA A ua rsa a Rhea,

A -2 Rys 224 RRR "No. LE L, I WORLD no 4. F 2 De from hell

Adil tel, F 2. Fe —

Autograph of Wiligut. The first letter in the pseudonym Lobezam is depicted as an owl, the symbol of the Schlaraffia society.

Karl Maria Wiligut on the eve of his death.

Zi - ^ "| 4 NI 2 A +34 T.

— —./\} \_

x |

== \_



Carl Maria Wiligug, who wore the ritual in the SS

Weistor's name.

)

th.

a a < .

No.; Yo G" and.

T

F. \$ s r. and 1 xm =. \ A - > cha A F 9 e © < bya ? . 3 g 4 v: 3 % Y \$" \

+

Wiligut in the uniform of an SS Standartenführer.

yraa Shry iae SHE a ya SEYoYar AER LA PKM BE, A a IRA EA

b. KAA: CRFA. + KAB "I + b. KLA ECAD + ere ay 6. KLA AEM B. KE! + 441+ STRENGTH + KA rl t Zh BA + I ++

\\yömarita > runic saying of Karl Maria Guta.

Otto Rahn at his zenith

glory. Drawing of an unknown

the author depicting Ogto Rana in 1937 v.

Otto Rahn with his IMAGINATE fiancée.

Otto Rap

working pad

MANUSCRIPT IG

Quedlinburg Castle, where one of the most important SS rituals "Henry's Feast" took place.

The interior of the church of Quedlinburg Castle, where the remains of Henry I (the "Fowler") were supposedly located.

MYSTIC SS

As we can see, traditional scientific methods were alien to Himmler. "In order for a researcher to prove one or another thesis," Himmler believed, "he needs to take only one of the hundreds of thousands of mosaic fragments that make up the cosmos and form the general picture of the emergence and development of the world." If a scientist had the audacity to turn to generally recognized methods and in the course of the study changed the thesis put forward by Himmler, then the results obtained were absolutely useless for the Reichsfuehrer. For such daredevils, the SS chief experienced only contemptuous disgust. "It is the tragic fate of a scientist," said Himmler, "to conduct research all his life and, when, it would seem, everything is over, to discover that he was on the wrong path." But,

Himmler's attitude towards scientists was always ambiguous. On the one hand, he believed that they would be grateful to him for their favorable attitude. He tried to win over such luminaries of science to his side, like the physicist Werner Heisenberg. At the same time, he was able to maintain contact with mystics and representatives of various esoteric organizations. "There are many things," Himmler wrote to Minister Wacker in 1938, "that we are unable to understand. But they must be used, including by dilettantes." This "among other things" pointed to Himmler's secret desire to replace vain charlatans with highly educated specialists who, meeting the wishes of the SS leadership, could give these ideas an academic gloss.

In the autumn of 1934, Himmler, like Wirth, found himself in a difficult situation. He was forced to choose between unprofessional researchers who unconditionally supported the new regime, and venerable scientists loyal to the young Reichsfuehrer. The latter included such professors as Alexander Langsdorf and Hans Schleif. It was they who were appointed by Himmler as referents for the excavations of ancient German archaeological sites. Langsdorf was remembered by his colleagues as an interesting, idealistic and likeable person. He was all

8 - 1852 Vasilchenko 225

#### ANDREY VASYLCHENKO

ma strange figure in the history of German National Socialism. The age of the century, he was born in 1898. From early youth he held radical nationalist views. After the war, in 1920, he published his autobiography under the pseudonym Sandro. Abandoning the traditional form of memoirs, he set out his story of escaping from French captivity in the form of an adventure novel. On November 9, 1923, he took part in the Hitler putsch - from that time on he maintained close and friendly relations with the Reichsfuehrer SS. As a specialist in ancient history, he proved himself in 1927, when he defended his thesis in Marburg, written under the guidance of the famous archaeologist Paul Jakobstiel. Two years later, in collaboration with his supervisor, he published a scientific work on Etruscan culture. In 1932 he began his career as a university teacher (before that he worked as a curator at the Berlin Museum of Ancient History). After the Nazis came to power, he became a regular contributor to the SS magazine *The Black Corps*, becoming at the disposal of the personal headquarters of the Reichsfuehrer SS.

The life of Hans Schleif was less picturesque. He was a simple civil engineer who showed a keen interest in the architecture of antiquity. Like Langsdorf, he was personally subordinate to Himmler. Rapprochement with specialists in ancient history is explained by the fact that Himmler wanted to resist the claims of Alfred Rosenberg, who claimed a monopoly in the study of history. On the one hand, although they were nationalists, they must have been frightened by Himmler's narrowly amateurish views. But on the other hand, Rosenberg's doctrinairism and dogmatism were even more monstrous. For this reason, scientists had to choose the lesser of two evils. On January 24, 1934, Rosenberg was appointed Commissioner for Control over General and Spiritual Education in the Party. This position allowed him to have a direct influence on historians. This is what frightened Langsdorff and Schleif, swinging the pendulum of their sympathies towards Himmler.

226

#### MYSTIC SS

Rosenberg, like Himmler, closely followed the ethnographic and historical works of the time. He set himself a very specific goal: relying on his own religious and political views, he wanted to create a new German religion. This alone was enough to become Himmler's rival. According to Rosenberg, all historical research, like the social life of Germany, should have been

transformed in a new manner, and his department should control them. To carry out these tasks, Rosenberg enlisted the young historian Hans Reinert on his side.

Hans Reinert was born in 1900. He was introduced into science by such a famous scientist as Gustav Kossina. In 1925, Reinert was already Privatdozent at the University of Tübingen, and in 1929 co-authored a popular guide to the archaeological sites of Upper Swabia. The merit of Reinert and his teacher was that they discovered Germany for German archaeologists (at that time, historians were mainly interested in the ancient world and the civilizations of the Ancient East). Under the influence of Kossina, a "Völkische" direction began to form in science, which was engaged in the study of exclusively German historical heritage. This direction was a completely natural reaction to the traditional views of a number of scientists who neglected the German past and extolled classical antiquity. Kossina formulated a new method of ethnic interpretation of the past. His theory, called "settlement archeology", assumed the need for a clear delineation of cultural provinces, on the basis of which tribes and peoples were later formed. According to his views, Germany was formed from two cultural provinces: Schleswig-Holstein and Jutland. After the defeat of Germany in the World War, his views were perceived as a consistent manifestation of nationalism. The political conjuncture led to the fact that his students distorted the ideas of the teacher. In response to this, a number of scholars tried to object that German history was shaped in

227

#### ANDREY VASYLCHENKO

including under the influence of such factors as Greek philosophy, Roman culture and the Christian worldview. But their voices were drowned in a chorus of general criticism, where Reinert, who decided to revive the legacy of his late teacher, played an important role.

Among scientists who tried to resist nationalist tendencies in science, Carl Shewhart stood out. Unlike his old opponent Kossina, this scientist had many years of experience in archaeological excavations in Rome and possessed a scientifically verified methodology. It was Shewhart who in 1902 initiated the creation of the "Roman-German Commission" at the Archaeological Institute of Frankfurt. In 1908, the scientist was appointed director of the Department of the History of Ancient Rome at the Ethnographic Museum in Berlin (Kossina constantly claimed this position). Wilhelm Unferzagt succeeded him as director of the department and turned this structure into an independent museum. As mentioned above, until 1932, one of Himmler's referents, Alexander Langsdorff, worked as curator in this museum.

These intricacies and scientific rivalry predetermined hostile relations between Langsdorff and Reinert. The latter was the spokesman for the "East German trend" supported by the epigones of Kossina. They were opposed by supporters of the "West German direction", who rallied around Theodor Wiegand. In Schleif and Langsdorff, who carried out excavations under the auspices of the SS, Reinert, not without reason, saw potential allies of Wiegand.

These contradictions were not limited to purely scientific issues - they gradually began to take on a political character. In 1932, Reinert created the "Imperial Group of Ancient History", which became an integral part of the Rosenberg "Union of Struggle for German Culture". Within the framework of this organization, an attempt was made to rally all the isgorian nationalists. Then Reinert published in the National Socialist Monthly a plan for a total restructuring of the entire study of history. He started

228

her 3

| MYSTIC SS

implement it immediately after the Nazis came to power. In 1933, the Imperial Institute for Ancient and Ancient History was established under the Prussian Ministry of Culture. But a month later, cooperation between the institute and the ministry ended: Wiegand managed to win over the imperial minister Bernhard Rust to his side. Not wanting to give up ground, Reinert formed the "Imperial Union of Ancient History" and strengthened his influence by expanding the "Society of German Ancient History" created during the life of Kossina (this step was sanctioned by the party). In 1934, both of these structures actually performed the duties of departments of Rosenberg's department. At the same time, Himmler introduced Langsdorff to his personal headquarters. A new staff member was to oversee the progress of special excavations carried out with the knowledge of the SS. We can confidently say that Langsdorf consciously joined the SS in order to use the contradictions between his boss and Rosenberg to defeat Reinert.

Himmler welcomed Langsdorff's collaboration with the moderate, almost liberal Wiegand. This might seem strange, if two circumstances are not taken into account: firstly, the SS chief intended to significantly reduce Rosenberg's ideological influence, including in the sphere of history; secondly, he was determined to use the Wiegand institution for his own purposes. It should not be forgotten that Himmler, while approving this alliance, was by no means a supporter of Wiegand's ideas. Although rather a champion of the German-centric theses of Rosenberg and Reinert, the Reichsführer nevertheless showed a keen interest in the classical theory of this scientist. It can be assumed that this interest was determined by Hitler's personal sympathies for this scientist. Whom did the SS chief believe that the Fuhrer himself would resolve the existing contradictions. Hitler had long admired the culture of Greece and Rome, despising the Germans (!), who lived in the "cold, damp and gloomy north." This was one of the paradoxes in the history of Nazism - the failed artist and architect, who became the Fuhrer of the German people, did not at all admire the German

229

#### ANDREY VASYLCHENKO

culture. In his private conversations, he repeatedly emphasized "that the Germans lived in nondescript oak huts, while in the sunny south the Greeks and Romans erected magnificent stone buildings, developing the heroic cultures they had created." Nevertheless, Hitler did not intervene in the conflict between Himmler and Rosenberg. Neither Reinert nor Wiegand, in alliance with Langsdorf, could gain the upper hand.

Himmler, together with Hermann Wirth, decided to create a new structure that would conduct historical research independently of not only Rosenberg, but also Wiegand. It was decided to leave Langsdorf in his original place, although the option of his entry into the Ahnenerbe was initially considered. This was supposed to increase his prestige, but his friendship with Wiegand in this situation did a disservice.

In addition to Wirth and Himmler, known to us, another person was present at the creation of the Heritage of Ancestors society, the Imperial leader of the peasants of the Third Reich - Walter Darre. Participation in this meeting was predetermined by his entire career in the NSDAN.

Darré was born in 1895 into the family of a Berlin merchant who had his business in Argentina. He spent his early childhood in this Latin American country, and at the age of ten he returned to Germany. In 1914 he was enrolled in the colonial school in Weitzenhausen, where he was going, like Himmler, to receive an agricultural education. But the study of agrarian wisdom was interrupted when he was mobilized into the army. The horrors of war, positional battles did not discourage the young man from continuing his education. In May 1919 he returned to the colonial school. I wonder what he hoped for? After the defeat in the war, Germany lost all the colonies, and the graduates of the school were doomed to join the gigantic army of the unemployed. Darra could not finish his studies, and he was forced to leave the educational institution. Until 1922, he wandered, taking seasonal jobs on large estates.

230

## MYSTIC SS

In 1922, Walter Darre went to the University of Galle, where he got a job as an assistant to the geneticist Gustav Fröhlich. Thanks to this, he nevertheless received a diploma in agricultural education in 1925. True, his official biography of the period of the Nazi dictatorship indicated that he received his diploma in 1920 at a colonial school. Having acquired the status of a certified specialist, from 1925 to 1929 Darré took part in the implementation of various private and public projects related to agriculture. Far from politics, in 1929 he decided to join the Nazis. He sympathized with the NSDAP Already in the early 1920s, but, most likely, his entry into the party was the result of a series of professional failures. When Darré realized that his activities were not bringing the desired results, in May 1929 he became a consultant in one of the many völkisch groups. In the same year, he published the book "The Peasantry as the Source of the Nordic Race". In his work, he planned to refute the theory of Fritz Kern, then popular among the nationalists, who tried to portray the ancient Germans as nomadic tribes engaged in cattle breeding. Darre, under the influence of the ideas of the racist Hans Günther, considered the nomads useless parasites. The Germans, in his presentation, were sedentary agricultural tribes who created the foundation for the future German civilization,

The romantic presentation of ancient stories, ideas about racially pure peasants made a great impression on Hitler, who got acquainted with Darre's book in 1930. The Führer has long been trying to find "evidence" of the racial purity and fullness of the Germans. Hitler actually borrowed the idea of "blood and soil" from Darre. In the same year, Hitler and Darre met. The theoretician of the idea of "blood and soil" was immediately enrolled under the command of Konstantin Hirl in the fifth department ("agriculture") of the organizational department of the party, whose activities were personally supervised by Himmler. As part of this department, Darre took up the creation

231

## ANDREY VASYLCHENKO

giving the "agrarian-political apparatus" of the party. Darre's party career was swift - no wonder, because he was the favorite of the Führer himself! In 1932, he headed his own department in the party apparatus, still reporting personally to Hitler (such an honor was given only to the highest-ranking party functionaries). Darre's structure grew by leaps and bounds, several months later he had several departments under his control. One of these departments, headed by Erwin Metzner, was looking for the spiritual and historical roots of the German peasantry.

On April 8, 1933, almost immediately after Hitler came to power, Walter Darre was appointed to the post of Reich Leader of the Peasants. It was then that Darre and Metzner began to collaborate with Professor Hermann Reischle of the University of Berlin. This cooperation led to an even greater expansion of the apparatus, which was subordinated to Darre (in the summer of 1933, food provision was also included in its tasks). In December 1933, Darré became head of the Imperial Food Cabinet, which had the status of a ministry. The tasks of the new organization included propaganda indoctrination of the German peasantry. The cabinet itself was a complex structure with many departments. One of these departments, the Headquarters of the Imperial Leader of the Peasants, was headed by the already mentioned Professor Reischle. Darre's interest in history, population issues, racial agrarian policy allowed him to get close to Heinrich Himmler. Both had an agricultural education. both showed an interest in history, both were concerned about questions of racial theory. But their mutual interests did not end there. Himmler, who became Reichsführer SS in 1929, planned to turn his organization into the biological elite of the future, for which he enlisted Darre in 1930. He was asked to head the department for the study of race and settlement within the SS.

232

## MYSTIC SS

The idea of a pure Germanic race belonged to Himmler, the idea of a peasant settlement as the basis of this pure race belonged to Darre. On December 31, 1931, Darre completed the formation of a new department. Leading it, he received the rank of SS Standartenführer. For him there was no doubt that "pure race" and "peasantry" are identical concepts, synonymous words. In 1933 Darre explained to Hermann Rauschning that he and the Reichsfuehrer were to bring forth a new racially pure peasantry destined to become the new elite of Europe. It was very difficult to carry out such a project within the framework of the Imperial Food Cabinet, and therefore Darre transferred the necessary employees to the department for the study of race and settlements. It was there that they were to begin the formation of a new elite from the existing "human material", that is, the SS. To strengthen cooperation, Himmler became the glory of the "Reich Union of German Graduated Scientists in the Field of Agriculture", which was part of the Reich Food Cabinet.

Meanwhile, Himmler met Hermann Wirth quite by accident. In a personal conversation, Wirth emphasized in every possible way that he was not only a supporter of the idea of "blood and soil", but all his research was based on its principles. Himmler had no doubts about the authenticity of the "Chronicles of Ura-Lind". He preferred to ignore criticism from outside the scientific community. Support for the disgraced researcher was not limited to verbal statements, Darre and Himmler suggested that he continue his research within the framework of the Food Cabinet under the direct supervision of the SS chief. Already in April 1935, Wirth received generous support and was able to create in Berlin an unofficial "Collection of Folk Traditions and Ancient Relish", which received the unofficial name "Nemep heritage of the ancestors."

After gaining a foothold in Berlin, Wirth greatly expanded his traveling exhibition. and then made it even stationary. In May

233

## ANDREY VASYLCHENKO

In 1935, this exhibition, held under the auspices of the Food Cabinet, was opened by Himmler himself. The formal task of the exposition was to give an ideologically justified answer to the questions of being, the life of the people and the Motherland. Since the exhibition was supposed to help strengthen the racial consciousness of the German people, its visit became mandatory for members of almost all National Socialist organizations (storm troopers, Hitler Youth, women's and student associations).

The creation of the Ahnenerbe as an independent association took place on July 1, 1935. The Heritage of Ancestors was established with the aim of studying the history of ancient spirituality. The very term "history of ancient spirituality" was drawn by Wirth from the vocabulary of "völkische" organizations. This allowed him to think that it was he who would play the main role in the organization. Being just a private researcher, he claimed the high-profile title of President of the Society. But real influence, as one would expect, could only be exerted by Himmler, who was appointed the society's curagor, and Darre, who introduced his representatives to the board of the society. Already in the formal structure of the Heritage of Ancestors, spelled out in the Charter, internal contradictions were initially laid down: the society was represented by three parties - Himmler, Darreya Wirth. Let's take at least the status of the President and curator of the society - the Charter did not prescribe who was subordinate to whom. In words, after a heated discussion, it was decided that the position of the curator is a key one in the activities of the Ahnenerbe. In addition, the nature of the relationship between the President and the deputy curator remained unclear. Himmler, having become the curator of the Ahnenerbe, appointed the head of the Main Directorate of the Imperial Food Cabinet Hermann Reischle as such. This man immediately began to exert active pressure on society, hiding behind the interests of the Reichsfuehrer SS. The functions of Erwin Metzner, who

Darre was introduced to the Presidium of the Heritage of the Ancestors. Later, another friend of Darre, the village doctor Wil

234

MYSTIC SS

SEE 06 IE

Helm Kinkelin. Its functions and powers were no less vague.

The charter of the Ahnenerbe was simply teeming with such ambiguities, which irritated Himmler very much. He, as the Reichsführer SS and chief of the political police, had a very negative attitude towards the violation of formal legal norms. The fact that Himmler agreed to such a Charter could mean only one thing - he regarded it as a temporary instrument and in the near future planned to either change or completely abolish it. He did not need the Charter, while the rest of the founders tried to see in this document certain guarantees of their powers.

So, Himmler considered the Ahnenerbe as a structure subordinated exclusively to him. This explains the fact that in the summer of 1935 he appointed 30-year-old SS candidate Wolfram Sievers as General Secretary of Ancestral Heritage. At that time, Sievers acted as Hermann Wirth's personal secretary. But this did not prevent him from showing his remarkable organizational skills, and most importantly (for Himmler) from unconditionally obeying the principles of the SS. This man was supposed to help Himmler overcome the influence of Wirth and Darre, who wanted to make the new organization a hostage to their own interests. It was Sievers who was destined to become the key figure in the Ahnenerbe. It was he who gave him the character of an SS unit. But how did an ordinary secretary of a private researcher manage to play such a role?

Wolfram Sievers was born in 1905 in Hildesheim into the family of an evangelical organist. The profession of his father in many ways contributed to the fact that Sievers already in his youth understood complex religious issues. The same father instilled in him a love for baroque music. In 1922, the young man left the gymnasium without receiving a certificate. The reason for leaving is not without interest. At the Nuremberg trials, Sievers stated that he was forced to leave his studies due to the plight of his family and the need to master

235

ANDREY VASYLCHENKO

some practical job. But in the SS questionnaire, he wrote that he had left the school in order to join the activities of the "Putibunds", paramilitary formations of the "Völkische groups". For such a step, he had reasons - from his youth he was an ardent nationalist. So it is not surprising that pan-Germanist values predetermined his future fate.

In fact, Sievers wanted to study law, but was forced to choose the profession of a merchant. For two years he worked as an apprentice at a local paper mill. Simultaneously with work, he studied at the city trade school. In 1928, Sievers went to Stuttgart, where he got a job as a bookseller in one of the local publishing houses. Not wanting to stop there, he attended lectures at a technical university. In conversations with students, he showed himself to be an intelligent, but not quite internally formed young man. In Stuttgart, he joined conservative youth organizations, which usually consisted of representatives of the middle class. In those years, numerous youth associations became a kind of barometer of public sentiment in Germany - they opposed the liberalism of the Weimar Republic, referring to the ideals of the past. In addition to the organization of "pathfinders" ("Silver-blue ring"), he

was a member of the Migratory Birds and the Young National Union. But his political views began to crystallize in other nationalist organizations: the Württemberg Union of Young Peasants, later transformed into the Military Sports Organization F, and the Artamanen organization, which already in the late 1920s made Hitler its honorary member. . The latter organization, which preached pagan nationalism, was much closer to the growing strength of national socialism. This union was created in 1924 to help German peasants push the Polish farm laborers back to the east, Artamanen developed as an active right-wing extremist organ.

236

## MYSTIC SS

an organization that used vulgar-romantic slogans such as "renewal of the people with the help of the peasantry". "blood and soil", "the revival of the connection of the German people with the soil." The internal structure of the Artamans was unambiguously totalitarian in nature: a rigid patriarchal structure, unconditional obedience to the orders of superiors.

Sievers was bewitched by myths about "blood and soil", about the creation of a new elite. One of the goals of the Artamans was precisely to form a new national elite through self-denial and sacrifice. But over time, Sievers became crowded within the framework of the youth organization, which, after the internal crisis, actually collapsed. In 1929, he began collaborating with the National Socialist Student Union and even became head of the local branch of the Stuttgart Institute of Technology.

On the basis of these facts, it seemed possible to assume that even then Sievers was a convinced Nazi. In 1929, as a member of the NSDAP - membership number 144983 - he took part in the Nuremberg Party Congress. But in fact, he considered the NSDAP as one of the many organizations in which he was a member. Instinct told him that he should have stayed in this party as long as it helped his career. It was not the mass movement that attracted him to the NSDAP, but the possibility of creating a new "cold" elite of society. At that time, it was precisely the concept of the elite that was key for him. As a former evangelist (he renounced priesthood in 1931), Sievers showed a keen interest in this area. This is the reason why Sievers was never a convinced National Socialist - he could not find sufficiently developed mystical-religious moments in the Nazi worldview. It is indicative that a student of a technical institute most willingly attended lectures on philosophy, history and religion. His understanding of religion was of a nationalistic nature: he always admitted that he saw in the ancient Germanic tribes a kind of Divine Providence. It pushed

his

237

e

## ANDREY VASYLCHENKO

not only to bring their historical concept in line with nationalistic and mystical views, but also to form a "German religion". The atheistic ideology of National Socialism, of course, could not help him in this. He found the necessary basis for his own conclusions only from two people: Hermann Wirth and Friedrich Hielscher. We already know Wirth, but who was Hielscher?

Friedrich Hielscher was born on May 31, 1902 in the small town of Plauen into the family of a haberdasher. After graduating from the gymnasium, the young man joined the volunteer corps, which fought defensive battles against the Polish armed forces in Upper Silesia. After that, he decided to join the Reichswehr. But his military career was short-lived. In March 1920, Hielscher took an active part in the Kapp putsch. Fearing persecution, he was forced to leave the armed forces. Now he decided to tie his



fate with science. After demobilization, he studied law at the University of Berlin, while attending classes at the Institute of Politics. In 1926 he defended his dissertation on the topic "Autocracy. An attempt at a German interpretation of a legal term". The scientific work impressed the dissertation council so much that he was awarded a scientific degree simultaneously in two specializations: "history of law" and "philosophy of law". The doors of many prestigious institutions opened before the young specialist. But Hielscher hated the strictly regimented life of a bureaucrat. He decided to become a writer.

The same age as Sievers, Friedrich Hielscher was, according to his contemporaries, an excellent publicist, possessing a sharp mind, although not without certain quirks. While still a student, he joined the "conservative revolution" movement, which was represented by such bright names as Ernst Junger, Franz Schauwecker, Ernst von Salomon. Their nationalism was combined with "Bolshevik" moments, more precisely, with radical anti-Westernism and orientation towards Soviet Russia. Many of

238

## MYSTIC SS

The conservative revolutionaries then found themselves in the camp of the National Socialists, but in the 1920s they tried to distance themselves from this "plebeian" movement. Ernst von Salomon called Hielscher "a Bogomil who fought dragons", and Ernst Junger generally spoke of him as a "mythical creature". Despising the Weimar Republic, Hielscher rejected National Socialism. He was a romantic, and the totalitarian attitude of the Nazis was alien to him. He himself considered it necessary to return to history, "having outlived the state to the level of tribes and landscapes (Francia, Schlesin, Tuscany, Brittany)". Rejecting all modern structures, he proposed the resurrection of a German empire ruled by German tribes, each of which had its own distinct characteristics. In his opinion, these unique features were dissolved in the amorphous mass of the German people. The tribes were to unite and create a new empire, modeled on the medieval one. As can be seen, these views differed fundamentally from the leaderism of the Nazis. The union created on the basis of this or that tribe had to worship the sacred symbols characteristic of this people. Tribal unions were supposed to create "sacred associations" from which the future elite of Germany would have formed. The ideal of the new elite differed significantly from the image of an ordinary German, on whom the Nazis staked. Hielscher tried to propagate such a theory among his friends, but they considered it complex and illogical. His particularism, of course, contained elements close to them: "struggle", "courage" - but still remained an impractical and speculative idea of an eccentric. Conservative circles valued Hielscher primarily as a publicist: in the 1920s he actively wrote for national revolutionary publications such as *Zavtra*, *Aminus*, *Resistance*, *Offensive*. Since 1930, he began to collaborate with the newspaper "Reich" (please do not confuse with the publication of Goebbels, which arose a little later). Soon, under the same title, he published his own work. She did not receive recognition and, according to modern

239

## ANDREY VASYLCHENKO

kov, was full of dark melancholy. This work is notable for the fact that on its pages he sharply criticized the "völkische" groups, for which he immediately earned hostility from the Nazis. Rosenberg was simply hostile towards him. In 1930, in the National Socialist Monthly, he attacked Hielscher with the most monstrous accusations.

Nevertheless, Hielscher's fanaticism, graceful style and gloomy romanticism found fertile ground, which became the German youth. Already from the mid-1920s, the young ideologist consulted many conservative and national-revolutionary youth

organizations. His ideas had a special impact on students. During a dispute at one of the universities, Hielscher met Sievers.

This acquaintance, which became fateful for Sievers, took place in 1931 at the Stuttgart Institute of Technology, where Hielscher planned to give a series of lectures. Sievers, as mentioned above, was then head of the local cell of the National Socialist Union of Students. What attracted Sievers to Hielscher? Most likely, it was mystical nationalism, the original concept of the new elite and the idea of creating a Germanic religion. But the new religion became for Hielscher, in fact, the work of his life. The new cult structure was called the Independent Free Perk. Only very close Khilysheru people knew about its existence. For example, Ernst Jünger reported its existence in his diaries only in 1943. Out of caution, calling high-ranking persons pseudonyms: Bogo is Gilscher, Knibolo is Hitler, he wrote the following: "In an era so poor in original ums, Bogo is one of those acquaintances that I unable to make a final judgment. Before, I thought that he would go down in the history of our era as a little-known personality, although endowed with exceptional subtlety of mind. Now I know that he will play a larger role. Many, if not most, young intellectuals

240

MYSTIC SS \$

the generations that came of age after the Great War of 1914 were touched by his influence and passed through his school... Now my long-standing suspicion has been confirmed, namely, that he founded the Church. Now he has moved away from the dogmatic part and has already advanced very far in the creation of the liturgy. He showed me a series of hymns and a cycle of feasts, the "pagan year," which included the exact order of the gods, animals, flowers, dishes, stones, and plants. For example, on February 2, the dedication to the light is celebrated.

This was exactly what Sievers was looking for in numerous associations and unions in recent years: the radical nationalism that he found in the NSDAP, the elitist consciousness inherent in Artamanen, and most importantly, religious mysticism. In April 1932, the admiring Sievers made a report to his friends "The Past and Future of the Reich", which was based on the constructions of Hielscher. "His work is the first historical and philosophical substantiation of nationalism," Sievers wrote in the summary of the report, "he showed the true, kind of unique history of the empire ... He was able to give the Germans a delightful idea. In his categorical conclusions ... he gives exhaustive answers to the questions of modernity."

Still, Hielscher could not keep Sievers in his church. They differed in matters of religion. Hielscher, when creating a new religion, relied exclusively on the German heritage, ignoring Christianity. This did not sit well with Sievers. He could not understand why Hielscher rejected the Christian layer of history. Sharing his experiences with a diary, he believed that Hitler would never be the deliverer of the German people, since he rejected religion. Here he emphasized that he was not satisfied with the fact that Hielscher did not even think of reviving German traditions in a Christian spirit.

It was then that Sievers turned his attention to the teachings of Wirth, who saw young people as carriers of the new German culture. In his works, Wirth claimed to establish a close mutual

241

ANDREY VASYLCHENKO

connection of ancient cults with the Christian religion. Sievers saw in Wirth another spokesman for his own sentiments. Personal sympathies led Sievers to a private researcher, and he settled with him in Marburg, where he began to work as a personal secretary. He helped Virtu in

conducting his research, organizing lectures and exhibitions. In a short period of time, he was so carried away by ancient history that by 1932 he had acquired the richest knowledge in this area. In November 1932, together with Wirth, he moved to Bad Doberan. Most likely, there was a quarrel between them caused by political differences, and in early 1933 Sievers left Wirth. Wirth himself explained this by the futility of the young assistant. In April 1933, Sievers ended up in Leipzig, where until September he was engaged in the publication of the police leaflet "The German Nation". In autumn, he moved to the Munich publishing house of the NSDAP. And here he did not stay. A year later, he entered the publishing house of Hugo Bruckmann. But even here he did not last long. In the summer of 1935, Wirth (it is worth noting that he is not a vindictive person at all) proposed his candidacy for the post of general secretary of the Ahnenerbe. This step is surprising if only because at that time Sievers gave the impression of an amateur, and his professional failures made his psyche more than unbalanced. To solve his personal problems, Sievers even began to study astrology and the basics of magic.

Once in the Nazi environment, Sievers again showed interest in the views of Hielscher. As much as Wirth attracted him with his religious postulates, he also repelled him with ideas about the elite of an amorphous "people's community." In addition, Sievers became more tolerant of Hielscher's religious beliefs. Apparently, the knowledge gleaned from Wirth in the field of the ancient history of the Germans had an effect. By 1935, Sievers had finally abandoned the Christian worldview. The commitment of Sievers to the new German religion was evidenced by the fact that at the end of 1934 he celebrated a pagan wedding with his fiancée Helena Sieber, the rite of which was personally developed by Hielscher.

242

## MYSTIC SS

The events of 1935 completely changed Sievers' life. Since then, his business has been going uphill. Wirth invited him to the new organization, although Sievers did not communicate with him at all for almost two years, and his friendship with Hielscher was as strong as ever. And the strangest thing, Sievers agreed to join the "Black Order" of the Nazis, To the SS, which he always spoke of with contempt, full of sarcasm!!! The beginning of work in the Ahnenerbe and the desire to join the SS cannot be called anything other than a betrayal of one's own days. However, this step provided him not only with career growth, but also with his own safety. His friend Hilscher had already experienced the "charms" of the new regime - he was wanted by stormtroopers, and the book "Reich" was banned by censors. Although a number of party leaders continued to discuss it even after its ban. Khilyper described the details of his misadventures after the war in his autobiography '50 Years of the Middle Germans. In the early 1930s, Hielscher was effectively outlawed. How could Sievers agree to cooperate with the leadership of the SS, betraying his friend and associate?

After the war, Friedrich Hielscher, as a close friend of Sievers, explained this contradiction to the allies in the following way. Wolfram Sievers was a prominent figure in the resistance group created personally by Hielscher on the basis of the "Independent Free Church". After the Nazis came to power, he had to infiltrate the SS, extract valuable information from there and pass it on to the anti-Hitler opposition. We will consider the details of this version below, confining ourselves for the time being to stating that these statements were fake. In fact, Sievers joined the SS because Himmler's idea of an elite was similar to his own.

Elite thinking began to take shape with Sievers in youth organizations, strengthened in the Artamanen, was honed in the National Socialist Union of Students and the Rosenberg Union for the Struggle for German Culture, of which he created a branch in Württemberg. He outlined his ideas about the new elite in a 10-page pamphlet called The German Youth, which later became introduced

243

## ANDREY VASYLCHENKO

We eat to his report "The Past and Future of the Reich". This manuscript is the most important document that reflected the mood of the young nationalists. Sievers spoke of the readiness of young people to sacrifice themselves for the sake of the nation, empire and race, emphasizing that their sympathy for the NSDAP was not absolute. He believed that nationalism should be based primarily on nation and blood, and not on party organizations. Future leaders, in his opinion, should not have been created by parties either. The mass political movement and the organization that forms the elite could not coincide, but only complemented each other. The true leader for him is not an authoritative politician from the NSDAP, but a "master" who rigidly dictates his will and distances himself from the masses of the people. The German type of gentleman, according to Sievers, is not the mass intoxication of storm troopers, but a type of person fed and raised in a movement that is leaders in spirit. This leader was supposed to rally the youth around him, who strove to live justly, cruelly and harshly. These young people, personally connected with the leader, were to form a kind of brotherhood of loyalty to each other. In the SS, which was trying to rise above the bulk of the people and party members, he saw the implementation of the principles of true leadership.

These views were further strengthened after the suppression of the "Röhm putsch" and the reprisals against the stormtroopers, who, in the understanding of Sievers, were the personification of the vulgar mass movement. From that moment on, the "security detachments" began to develop along a different path than the rest of the party structures. Usually they duplicated the corresponding sector of state activity<sup>1</sup>. The SS themselves became a "state within a state". The SS gathered not representatives of the poor nobility, but mostly people from the middle strata. Among the ese

1 The duplication of the functions of the state looked like this: the head of the Ministry of Foreign Affairs was automatically the head of the external department of the NSDAP or the leader of the youth organization of the NSDAP, the Hitler Youth, automatically became a government official responsible for all youth policy in Germany, etc.

244

## MYSTIC SS

The Soviets of that time can be divided into two types of people who claimed the role of the new elite of the Reich: firstly, these are cold mathematicians and scrupulous intellectuals, and secondly, enthusiastic romantics with pseudo-philosophical ideas about the people, the empire, elite, honor and loyalty. Wolfram Sievers was one of the latter.

There is no doubt that Sievers' religious-political ideas were developed personally by Hielscher. But we must not forget that Hielscher was a pure theoretician who did not even try to put his own ideas into practice. After contacting Himmler's office, this task was taken over by Sievers. Under the circumstances, Hielscher himself could not implement them - they contradicted the generally accepted norms of National Socialism. Hielscher was a thinker who had nothing against the new regime until he felt like a victim of it. It was then that he created the so-called Hielscher Resistance Group, about which very little is known to this day. When Hielscher decided to do anti-fascist work, his friend Sievers joined Himmler. This was done not only because of financial difficulties, but also in order to realize their ambitions and still get into the elite. Hielscher's opposition activity, however, like his previous projects, suffered from his daydreaming and theorizing. At first glance, it is not entirely clear why in the summer of 1945 he volunteered to be a witness at the Nuremberg Trials, demanding to testify that the war criminal and SS man Sievers was an active participant in the Resistance. But more on that later.

Paradoxical as it may sound, but in 1935 the Ahnenerbe was controlled more by the Imperial Food Cabinet than by the SS structures. The reason for this is simple - at that time the Imperial leader of the peasants had much more money than the Reichsfuehrer SS. Allgemeine SS! were taking on the state

In general, the SS consisted of three parts: the Allgemeine (general) SS, the Waffen SS (SS troops) and the SS "Totenkopf" (guards of the concentration camps).

245

#### ANDREY VASYLCHENKO

state support only in 1938. Until that moment, they were supported by the financial resources of individual companies, membership fees of the SS members themselves and voluntary donations. At the same time, the Imperial Food Cabinet already in 1933 received abundant funding from both the state and the party budget. When creating the Heritage of Ancestors, no clear funding was provided, and therefore the new organization did not have any own funds. The Ahnenerbe had to carry out its scientific projects with money collected in the form of donations and meager membership payments. In order to continue at least some work at all, Ahnenerbe was forced to seek help from one of the founders, Walter Darre. Himmler was afraid of losing control of society. Under these conditions, the young Reichsfuehrer tried to establish contact with the German Research Society, which received sufficient funding from the state. Himmler's political authority did its job. Ahnenerbe decided to transfer part of the tasks of this organization and the funding allocated to them. Thus, Himmler was able to change the situation. He diminished Darre's influence by equating the status of the Ancestral Heritage Society with that of the SS. It is interesting to see how the Ahnenerbe, which initially served the Imperial Food Cabinet, as if by magic, turned into a unit of "security detachments".

The agrarian interpretation of German history and the myth of Darre about "blood and soil" were supported by Himmler and were a kind of measure for the activities of the Ahnenerbe. This led to the fact that most of the works developed by Wirth in the bowels of the Ancestral Heritage were, however, suitable for both peasants and SS men. These materials were also used in other divisions of the party. So, for example, the report of the Ahnenerbe "Customs among the Peasant Environment" was read not only to the peasants in the framework of the so-called "Green Week", but also in the Hitler Youth and many other organizations. In May 1936, Heritage of Ancestors began to process materials that

246

#### MYSTIC SS

which were confiscated in the old communal settlements and from rural elders. The results of this work were planned to be used for worldview education in the SS.

The already difficult relations within the "Heritage of the Ancestors" were completely confused by the fact that the Ahnenerbe was formally part of the SS Main Directorate for Race and Settlements (RUSHA)!, which made it outwardly similar to the structures of the Imperial Food Cabinet. The problem was that the Main Directorate, being part of the SS, reported directly to Walter Darre. Being one of the three largest departments of the SS, in 1935 it consisted only of employees of the peasant department of Darre, who received SS ranks. Such a situation could not but affect the Ahnenerbe. The top functionaries of Heritage of Ancestors (Wirth, Reischle, Metzner) occupied responsible positions in Ruskha. Having entered the Ruskha, the functionaries of the Ahnenerbe also received SS ranks: Wirth - the title of SS Hauptsturmfuehrer, and Sievers - SSman, private SS. In this rank, he did not stay long, in a short time he rose to the rank of an SS officer. Their activity within the Ruskha was purely nominal, but Himmler himself was interested in such official intricacies. The union of these three organizations (Ahnenerbe, the Imperial Food Cabinet and Ruskha) was reinforced by common tasks that they had to carry out jointly. So, in May 1936, a "printing commission" was created, which was supposed to check all manuscripts sent for printing. The study of the spectra of works on history, racial issues, etc. etc., was entrusted to all three of these organizations at once.

Over time, Darre's attitude towards the Ahnenerbe became quite hostile. This was due to two reasons: firstly, 060-

1Bazzen - opa Sie@iprairtaglg (Vi\$NA), not to be confused with the RSHA, Imperial Security Headquarters

247

## ANDREY VASYLCHENKO

the strange contradictions between the Reichsfuehrer SS and the Imperial leader of the peasants, and secondly, Himmler's desire to completely pour the "Heritage of the Ancestors" into the SS apparatus. The conflict between these two Nazi leaders emerged in the summer of 1936. From that time on, Himmler decided to select a new biological type of people himself. The sphere of this experiment was not to be the entire German people, as Darre assumed, but only the SS. The Reichsfuehrer went much further than Darre, who spoke of the settled German peasantry. Forming the core of the future Waffen SS, Himmler put forward the idea of a "fighting peasantry" that would be able to conquer its own land in the East. Darra was alien to the ideas of "onslaught on the East", he wanted to be content with his native lands. In his opinion, the German peasant had to cultivate his native land, in extreme cases to protect it, but not to conquer other people's expanses. Himmler could not allow such thoughts to prevail in Ruskha.

The final break in relations between Himmler and Darre occurred in 1938. Part of this had already happened a year earlier, when Darré's representatives at the "printing commission" had sharply criticized a manuscript that sang of the militancy of the Germans. She de undermined the ideal of a settled peasant. It was about "German History" by Heinar Schilling. This rune researcher enjoyed great prestige with the Reichsführer SS. The planned scandal was hushed up only with the decisive intervention of Sievers.

Sievers not only stood by Himmler's side, but tried to find a direct path to the Reichsführer. He did not succeed immediately. Often Himmler's functions. as the curator of the Ahnenerbe, performed by Bruno Galke. Intervention by Galke in the activities of the "Heritage of the Ancestors" was the clearest example of the fact that Himmler did not even think to observe the Charter of the society. The position of the Special Representative of the Reichsfuehrer SS was not provided for in the Charter of the Ahnenerbe, but nevertheless

248

## MYSTIC SS

Pebbles occupied her (a typical situation for the Third Reich). From the first days of his stay in the Ahnenerbe, he extended his influence to almost all employees, including Reischle, who was considered a man of Darre. Sievers not only did not interfere, but helped him in every possible way in this. But Galke's power was not unlimited, as a rule, he influenced the sphere of organizational planning of the Heritage of Ancestors. To understand how many threads of control of the Ahnenerbe came to him, let us turn to some moments of his biography.

Halcke, a graduate tradesman, joined the SS with his friend Karl Wolf in the early 1920s. Bruno, who almost immediately became Himmler's adjutant, with the help of Wolf, headed the SS economic department in 1935. Before the Nazis came to power, the economic department actually performed the functions of the SS cash desk - all contributions and donations flowed here. The secret task of the administration was to finance those projects in which Himmler had shown a personal interest, but which were not within the competence of the "Security Detachments", and therefore could not claim the SS budget. As expected, in 1935, the Ahnenerbe was among such projects. Initially, Galke's functions in the Ahnenerbe were very modest: he had to collect subsidies from the SS fund for research on the "Heritage of the Ancestors". Needless to say, he was very successful in this task. Soon, many employees of the society came to the conclusion that Galke was a "gray

Cardinal" Ahnenerbe. So, for example, he copied all the documents, including the manuscripts, that came to the Ancestral Heritage, and sent copies personally to the Reichsfuehrer SS.

As a representative of Himmler, he was present at all, even closed meetings. Himmler not only did not restrain the initiatives of his subordinate, which more and more went beyond financial matters, but, on the contrary, welcomed them. In the autumn of 1936, Himmler and Halke took a decisive step to eliminate the influence of

249

## ANDREY VASYLCHENKO

Imperial Food Cabinet on Ahnenerbe. They were going to transfer the Ahnenerbe to the Personal Staff of the Reichsfuehrer SS.

Back in October 1936, at one of the Ancestral Heritage meetings, the representative of Darré spoke of the support of the General Directorate of Race and Settlement of the Ancestral Heritage, and a few days later, on November 9, 1936, it was already withdrawn from subordination of Ruskha. Now the Ahnenerbe operated under the direct control of the adjutant of the Reichsführer, being completely under his jurisdiction. But this move did not completely eliminate Darre's influence. Reishle, Metzner, and Kinkelin continued to work in the Ahnenerbe. The proposed reorganization was not carried out - it was difficult to find suitable scientific personnel to replace them. The Imperial Food Cabinet continued, as before, co-financing the Heritage of the Ancestors. Kicking Darre's people out of the research society meant putting an end to those funds. Himmler did not want to risk it yet. The solution to the "Darre problem" was planned to be postponed to a later period.

Hermann Wirth was quite content with the intention to turn the research society into a scientific center for the SS, although such a possibility was not provided for in the Charter. In order to put this decision into practice, the Ahnenerbe did not have enough scientifically trained personnel and highly qualified specialists. Hermann Wirth, unrecognized by official science, contributed little to their emergence. Himmler was well aware of this. He understood that Wirth's dubious reputation was a stigma for the entire Heritage of the Ancestors research society. In addition, Wirth made one mistake - he continued to maintain close ties with Darre. Developing the principle of "blood and soil", Wirth drew Darre's attention to the specific legal custom of the German peasantry, better known as "odal". Darre put this about

250

## MYSTIC SS

series in the basis of "hereditary peasant law". As the friendship between Wirth and Darre grew stronger, the Reichsfuehrer's dislike of the investigator grew. Many of his subordinates had a similar attitude towards the President of the Ahnenerbe. In December 1936, when it became clear that Wirth's resignation was only a matter of time, Reischle declared that it was necessary to reconsider his heritage.

At that time, Wirth acted within the Ahnenerbe not only as the President of the society, but also as the head of the department for the study of writing and symbolism. Within this department, he continued his previous studies: the study of cult utensils, clothing and jewelry. At the initiative of Wirth, a project was even developed for a workshop in which duplicates of the most valuable and interesting exhibits were to be made. He also planned to create a film studio in order to shoot films about the ancient Germans in specially created scenery. As part of his research, he undertook ruinous expeditions to Scandinavia for the Ahnenerbe. The first of them took place in the autumn of 1935, and the second in August 1936. He had high hopes for these trips. During them, he copied rock signs, after which he studied them in Berlin. Himmler still hoped that Wirth's new work, The Sacred Proto-Language of Mankind, would be published in a form acceptable to the scientific world. Himmler now believed that all of Wirth's previous work was only unsubstantiated.

statements. Under pressure from the Reichsfuehrer, Wirth spent all his time working through literature and sources, and this did not escape Himmler.

As already mentioned, the clouds over Wirth's head have been gathering for a long time. In September 1936, Himmler was informed that Wirth had completed the manuscript of a book called Odal. This work was a kind of guide to the sources and written monuments that affected the rite of "odal". Wirth vowed that this book would be purely scientific in nature. And then Wirth overdid it. Himmler could not believe that one person within

251

#### ANDREY VASYLCHENKO

two months could write a book of 600 pages. Suspecting that the researcher was just leading him by the nose, he decided to get rid of him. The Reichsfuehrer began a systematic persecution of Wirth in the Ahnenerbe. He made it clear that he, as the President of the society, did not have the right to conduct any correspondence and negotiations without first agreeing with him. In response to Wirth's protests, Himmler noted that the President himself violated not only discipline, but also the Charter of the Ancestors' Heritage.

Wanting to finish off the guilty researcher, Himmler gave the order to isolate him from any professional and official contacts. Wirth was banned. His ideas about the film studio, landscape performances were declared politically meaningless and financially unprofitable. In December 1937, the SS chief hinted to the stubborn researcher that his first task was to ensure the activities of the Reichsfuehrer SS. And only then could he engage in free research activities. Himmler decided to put an end to it. He refused to carry out Wirth's projects, and turned the Ahnenerbe into an SS institute, where there could be no talk of the legacy of this scientist.

The difficult relationship between Himmler and Hermann Wirth caused a new man to appear in the Ahnenerbe, Professor Walter Wüst. Without any doubt, he could be called one of the most gifted Indo-Germanists of that time. Wüst was born into the family of an evangelical school teacher in the Palatinate. In 1923 he defended his dissertation, and three years later he became a Privatdozent at the University of Munich. Six years later, in 1932, he was already a tenured professor at that university. Himmler met Wüst as a scientist, but the latter's political fate was no less impressive than his scientific talents. He joined the Nazis in the 1920s. In the early 1930s, he was not only a referent for the local organization of the National Socialist Teachers' Union, but also a lecturer in the district party organization and a secret agent of the SD at the Munich University.

252

#### MYSTIC SS

university. Having become the dean of the Faculty of Philosophy in 1935, Wüst announced himself as the most realistic contender for the position of rector of the University of Munich. His scientific influence was multiplied by party authority. Already in 1933, he controlled all the Bavarian educational institutions. Wüst and Himmler were introduced by Wolfram Sievers, General Secretary of the Ahnenerbe, who had known the scientist since his time at the Bruckmann Publishing House. This historic meeting took place in January 1936. Wüst made the most favorable impression on the Reichsfuehrer. The SS chief decided to enlist the young Nazi professor to participate in the "Hinrich's Feast" held by the SS forces at Quedlinburg Castle.

In August 1936, Wüst met Himmler at the home of the SS chief, located on Lake Tegern. There they exchanged views on the tasks and goals of the research society "Heritage of the Reddish". The exact content of this conversation is unknown, but it can be assumed that Wüst "charmed" Himmler with his erudition and scientific courage. Most likely, the scientist outlined his own vision of the tasks of the Ahnenerbe within the framework of cultural and political activities



SS. Himmler realized that he would have gained much more by cooperating with Wüst than by maintaining his relationship with Wirth. The Reichsführer could not have escaped the fact that Wüst spoke emphatically negatively about Wirth. Wüst did not always have such an attitude towards him. In the early 1930s, he, like many young thermistians, was bewitched by the fantastic ideas of this researcher. For example, in 1934, during a dispute about the authenticity of Linda's Chronicle of Ur, Wüst sided with Wirth. But gradually his sympathies began to give way to doubts about the truth of his theory. On top of that, Wüst was disappointed with Wirth as a person and his personal qualities.

I'm talking about King Henry the "Fowler"

253

## ANDREY VASYLCHENKO

Starting cooperation with the Ahnenerbe, Wüst was very careful to ensure that his reputation did not suffer from unwitting associations with the name of this charlatan scientist. During the negotiations on joining the Ancestors' Heritage, Himmler was well aware that Professor Wüst would flatly refuse to carry out any of Wirth's orders. Therefore, Himmler offered him to take the privileged position of representative of the Ahnenerbe, and most importantly, gave him an advantage over Wirth in resolving scientific issues. From now on, all the lectures given by the Ahnenerbe employees were supervised by Wüst. He agreed to head one of the structures of the Heritage of Ancestors under a number of conditions: firstly, he would not depend on Wirth; secondly, he will be able to continue his own scientific developments in the Ahnenerbe and, thirdly, he himself will form a list of employees of his department. Himmler guaranteed that all his demands would be met.

This answered the question why Wüst immediately agreed to join Himmler's research organization. But it is still unclear why he went to cooperate with the Nazis in general and the SS in particular? This moment seems important, if only because after the war, Wüst was among those teachers of higher education against whom severe repressive measures were taken. There are four troupes of higher education teachers who actively collaborated with the Nazis. The first group included such leading theorists and philosophers as, for example, A. Boimler and E. Crick. They had the prerogative to personally adjust the theory and practice of university education to the National Socialist ideology. The second group consisted, as a rule, of the "youth" of the period 1900-1920, who worked as junior researchers in certain fields of science, putting into practice National Socialist principles. The third group was formed from old school professors who collaborated with the regime, wanting to maintain their former position. The fourth group was the most

254

## MYSTIC SS

numerically, these are scientists who accepted the new regime in 1933, but gradually distanced themselves from it, becoming passive opposition-pioneers. Walter Wüst did not find a place in this scheme - he was not a representative of any of the above groups.

Although Wüst was young, by 1933 he had become not only a professor, but also a luminary in his field. According to former employees, his membership in the NSDAP was predetermined by the desire to preserve the freedom of scientific research. Like Langsdorff and Schleif, he was on very strained terms with Rosenberg and his representatives. Nevertheless, Rosenberg's department tried to lure a talented scientist into their ranks. Professor Wolfgang Scholz, representative of the Union for the Struggle for German Culture at the University of Munich, should have contributed to this. When, in 1936, Himmler was just beginning negotiations on Wüst's entry into the Ahnenerbe, Schogli undertook an active indoctrination of the scientist in order to persuade him to cooperate with Rosenberg. Under these conditions, Himmler was simply forced to provide

Vyust scientific independence, thereby ensuring his presence in the Ahnenerbe. As can be seen, the SS, unlike other Nazi structures, gave any scientist who was ready to cooperate the opportunity to move up the party ladder.

In October 1936, Wüst was appointed head of the Ahnenerbe department, which was responsible for linguistic research. This structure was located in Munich. Himmler kept his word - he did not interfere with Wüst teaching at the university and doing his own research.

Wüst's influence began to grow only when it became clear that he was the official spokesman for the position of the Reichsfuehrer SS. But until the incident with Wirth was resolved, it was not obvious. And Wüst himself did not always understand what role was assigned to him in Himmler's research society.

In general, the work of the Ahnenerbe within the SS could only be carried out in two directions. It could be engaged in ideological development

255

#### ANDREY VASYLCHENKO

mi and training, which were to result in a kind of "secularized religiosity. The practical scientific results obtained by the Heritage of Ancestors could be used to form not just an elite, but an ideological vanguard of the National Socialist regime. Thus, the studies of the Ahnenerbe became the most important social and political tasks. At that time, any projects of the "Heritage of the Ancestors" were subordinated to one goal - worldview education. Even the excavations started by the SS in 1938 had no proper archaeological value for the Ahnenerbe. All the finds: crockery, jewelry, remains of dwellings should have been confirmation of the new picture of the world.

While the Ahnenerbe was torn apart by internal contradictions, while Wirth was trying to substantiate his fantastic ideas, there could be no question of reports and lectures being somehow standardized and streamlined. Himmler, who had little understanding of history, was also unable to prepare any purposeful and comprehensive plan. In 1937, Wüst himself had to put in order the lecture activity of the Heritage of the Ancestors. A few months before joining the Ahnenerbe, the professor gave a report on the then topical topic "Mein Kampf" of the Fuhrer as a mirror of the Indo-German worldview." According to eyewitnesses, this message received a positive response from the students and the teaching corps. Already being a member of the Ahnenerbe, Wüst, having worked on his report, spoke in the structural divisions of the SS with a series of lectures on this topic. He spoke about Hitler's understanding of heroism, about the spiritual experience of Mein Kampf and, of course, about the spiritual basis of National Socialism, the fundamental ideas of racism. It must be said that Wüst's lectures were a success. After the very first speeches, he enthusiastically said that it was necessary to continue the reports.

There were numerous examples of the fact that, based on the SS ideology, the Ahnenerbe tried to build a new, deeper worldview, which was to become mandatory.

256

#### MYSTIC SS

nym for every SS man. Starting with educational lectures and reports, Himmler's research society gradually moved on to the study of cult forms and practices. The most important tool for the implementation of the "religious" rites of the SS was to become the "sacred" symbolism, which was designed to strengthen the "faith" of the SS.

By the end of the 1930s, Reichsführer SS Heinrich Himmler not only created his own political army, he provided it with his own religiosity, which lay outside the framework of church traditions.

tions. It is quite obvious that this could not happen immediately after the Nazis came to power - most of the SS men were brought up in Christian families. But gradually they moved away from Christianity, adopting a new religious worldview, which was rooted in the ancient Germanic past. The consistent development of this confessionalism should have led to the displacement of Christianity. There is no doubt that the Heritage of Ancestors played a key role in this activity. The research society was actually supposed to develop religious views from scratch, substantiating them from the point of view of religion. But until the end of the 30s, the Ahnenerbe did not advertise its own activities, transferring its developments directly to Himmler. This closed society led to the fact that Fritz Weitzel, a man who had nothing to do with the research society, became the direct "developer" of SS religiosity. In 1938, on behalf of Himmler, he published two books: "Ceremonies in the SS" and "Celebration of the annual celebrations in the family of an SS man." Both works were based on developments that emerged from the depths of the Ahnenerbe. Weitzel managed not only to become a "prophet" of a new religion, but also to ensure that his subordinates and colleagues from the SS were converted to a new faith.

What kind of person was this? He was born on April 27, 1904 in Frankfurt. After leaving school, he became an apprentice locksmith, and later worked as a mechanic. In 1918 he, like many young People

9 - 1852 Vasilchenko 257

#### ANDREY VASYLCHENKO

At that time, he showed interest in politics and joined a socialist youth organization. But he became disillusioned with the socialists and joined the Nazis. On September 21, 1925, he joined the NSDAP, having received membership card No. 18833. Being at first in the assault detachments, he constantly participated in street skirmishes and drew the attention of the leadership of the still emerging SS. Anyone could envy his career growth. In 1926, he led the SS in his native Frankfurt. A year later, he was already in the leadership of the SS and under his command there was a whole standard. In 1929, he already received the rank of SS Brigadeführer. His activities remained unnoticed by many SS researchers, but it was him that Himmler repeatedly sent on foreign business trips to study the police experience of other countries. The study of rituals and holidays was another special task for Himmler. There is no doubt that Weitzel was not the author of works in this area: the 34-year-old apprentice locksmith, who did not have a higher humanitarian education, could hardly navigate the annual cycle of the ancient Germans, use rich historical and ethnographic information for argumentation. material.

On March 11, 1937, Himmler decided that the Heritage of the Ancestors needed a new Charter. With this decision, the Reichsführer accelerated the internal development of the Ahnenerbe, which had begun in 1936. The fact that the new document was not discussed, but was issued in the form of an order from the Reichsführer, indicated that Himmler had finally established his position in the Ahnenerbe and got rid of his rivals in the person of Darre and Wirth, turning the research society into an SS structure .

The influence of Reischle, Kinkelin, and Metzner gradually faded away, and the commission headed by them for checking historical manuscripts ceased its activities altogether. Formally, the onns continued their work in the Ahnenerbe, but their functions were transferred to Himmler's representatives - Sievers, Wüst and Halka. There were also formal reshuffles: Himmler appointed Walter Wüst but

258

#### MYSTIC SS

vym President of the Heritage of Ancestors. Moreover, in the new Charter, the rights and powers of the President were clearly and in detail spelled out. They were limited to scientific guidance

One eye is drawn to the fact that, having become the new President of the Ahnenerbe, Walter Wüst also began to perform the functions of the Presidium of the Society, representing the "Heritage of the Ancestors" in the highest circles of the party and the state.

All administrative tasks within the society were carried out by Wolfram Sievers. His post of "general secretary" was changed to "imperial leader of the society", which indicated an increase in his status. In his activities, in dealing with administrative, organizational and financial issues, he had to report to the special representative of the Reichsführer SS Bruno Halke. In practice, however, it turned out that Galke took over the financial matters, giving the administration of Ahnenerbe to Sievers, especially since Wüst did not show the slightest interest in this side of the society's activities. From now on, within the Ahnenerbe, when solving any issue, it was necessary to observe strict subordination, and this actually meant that Sievers received almost all the threads of control into his own hands. The new position and new powers gave Sievers considerable power, which he decided to use for his own good.

Himmler himself only benefited from the change in the Charter. Now the position of curator, which was held by the Reichsfuehrer, was of an authoritarian nature. He could decide all the affairs of society at his own discretion: remove and appoint new leaders, employees and founders of the Ahnenerbe. In addition, the curator was the only one who could make changes to the Charter. For the first time in the two years of the Ahnenerbe's existence, a clear, formal legal connection was established between the society and the SS chief. The Reichsführer SS officially headed the Board of Trustees of Ancestral Heritage. One could talk about the beginning of the integration of the Ahnenerbe into the SS.

As mentioned above, a board of trustees was created under the Ahnenerbe. The idea of creating such an organization was put forward by

259

ANDREY VASYLCHENKO

chickpeas by W. Wüst in May 1937. Himmler supported her warmly. The Board of Trustees of Heritage of Ancestors began its activities in the same month, setting financial issues as its main task. The council was to include the most significant representatives of the industries and divisions of the NSDAP, who could provide comprehensive support in the implementation of the plans of the Ahnenerbe. Bruno Halcke, already familiar to us, exercised direct control over the activities of the Soviet. By this time, it became clear that the Imperial Food Committee would significantly reduce the financial contributions to the Ancestral Legacy. Under the circumstances, neither membership dues nor the SS treasury could provide sufficient funding for research. The situation began to change when, on August 15, 1937, the Board of Trustees allocated 8,000 Reichsmarks. In itself, this was a small amount, but it was planned that over time the financial receipts would become regular and more significant. These funds were supposed to be received, in particular, from the SS man Anton Loibl. This man was Himmler's personal chauffeur for a long time, and then he patented a new model of a braking device for cars. The industrial production of this brake brought him considerable income. Nevertheless, the idea of guardianship as the main source of the Ahnenerbe's swindlers did not live up to the hopes of the Reichsfuehrer SS. Then Himmler did not have structures that could conduct effective economic activity. And those that were, dealt mainly with issues of worldview and ideology. Those who supported the Ahnenerbe, the research of the Externstein complex and the preservation of the cathedral of the castle of Quedlinburg (these were the main items of expenditure of the board of trustees), as a rule, were not connected with the SS.

In addition, it was not worth writing off Herman Wirth, who, although he was removed from real activity, nevertheless occupied the mythical post of Honorary Chairman of the Ahnenerbe. The status of this position was not even indicated in the new Charter. Wirth with true

260

MYSTIC SS

The house transferred the renaming of the Ahnenerbe from the "Society for the Spiritual History of Antiquity" simply to the "Research Society". He, as already mentioned, considered himself the inventor of the term "spiritual history of antiquity" and was very proud of this. But it was even more difficult to survive the isolation. All this actually split the members of the Ahnenerbe into two camps: on the one hand, like-minded people of Wirth, and on the other, Himmler, Wüst and Sievers. Each of the three leaders of the second, most authoritative camp had his own personal reasons for getting rid of the objectionable Wirth. Added to this were rumors that Wirth had begun a collaboration with Rosenberg. In 1937, Himmler stated more firmly than ever that he did not intend to tolerate science fiction in the field of the humanities. By early 1938, Himmler had completely lost confidence in Wirth. He no longer believed in his abilities as a historian-researcher. The "Chronicles of Ura-Linda" remained unrecognized by the scientific world, as, in fact, most of Wirth's works. This did not prevent the Reichsführer from declaring in personal correspondence with friends that he had no doubts about the authenticity of the Chronicle of Nick, since they contained facts that were confirmed by many oral traditions. But, apparently, the doubts that tormented the SS chief on this score prevailed, and he asked the respected Germanist professor Otto Mauser to conduct an examination of the Chronicle of Ura-Linda. In 1938, Mauser answered Himmler, in which he stated that I did not find a single fact that could confirm their AUTHENTICITY.

Among other things, Wirth was distinguished by the willful use of financial resources. He allegedly spent some of them very irrationally on research, while others, openly, used them for personal purposes. For Himmler, who was scrupulous in this regard, this was quite enough to dislike the researcher. Having no financial authority, Wirth, nevertheless, in 1935-1936 actually squandered the entire budget of the Ahnenerbe and completely confused the accounting department. For Heinrich Himmler, the Marburg historian became an unbearable burden. One day the Reichsfuehrer came out

261

#### ANDREY VASYLCHENKO

out of himself when he found out that Wirth borrowed money from private donors, hiding behind his authority. By the way, Wirth never returned the money. The creditors approached Himmler personally with a request to repay the debt. It is noteworthy that Himmler returned Wirth's debts, which not only did not deduct from his salary, but provided him with luxurious financing. In 1937 he received monthly 800 Reichsmarks from the Ahnenerbe and 700 Reichsmarks from the University of Berlin (1,500 Reichsmarks at that time was an almost fantastic sum).

The financial side of the matter did not interest Walter Wüst at all; he dreamed of getting rid of the person who "spoiled the reputation of his (!!!) organization". In 1937, Wüst heard that Wirth still considered himself the highest authority in the Ahnenerbe, and the Munich professor nothing more than a useless appendix to the Ancestral Heritage. In response, Wüst noted that Wirth's retention of the post of Honorary Chairman did not in any way positively affect the activities of the society, but only pandered to the unsatisfied ambitions of some people. Wirth tried all the ways to maintain his former influence and find at least some allies inside the Ahnenerbe. But in the light of the "expulsion" from the "Heritage of the Ancestors" of Darre's henchmen, this was almost unrealistic.

Sievers in the figure of Wirth did not like very much. For example, past contacts, when he was actually subordinate to the researcher, which Sievers, being ambitious, experienced very hard. In general, the extremely tense relationship that had developed between Wirth and Sievers by 1937 can only be explained with the help of a psychological analysis of their unclear connections on the eve of the creation of the Ahnenerbe. Undoubtedly, when creating the Heritage of Ancestors, Wirth counted on the support of Sievers. Only this can explain the restoration of relations that were broken in 1933. This was confirmed by his letter, in which Sievers wrote to his future wife that he was forced to agree to a closer relationship with the scientist, as this could

make it completely independent

262

## MYSTIC SS

we M. But the agreement with Wirth remained only words. From the very first days of work in the Ahnenerbe, Sievers began to speak on the side of Himmler. He was well aware of the opportunities his post gave in solving administrative problems, and he was going to use it as efficiently as possible. Sievers came to the Ahnenerbe an enthusiastic romantic with idealistic ideas about the future elite of Germany. But gradually he began to change. By 1938, he had become a "cold SS technocrat", facilitated by his frequent meetings and direct reporting to the Reichsfuehrer SS. Not being a supporter of the SS ideology, Sievers appeared as a prudent functionary, ready to support any idea, even the most inhuman one, for the sake of his career growth. He despised the naive romance of Heinrich Himmler. But at the same time, he completely abandoned the dreamy theories of Hielscher and the mythological constructions of Wirth. From now on, he was guided only by his insatiable ambition, and he understood elitism exclusively as personal successes. In addition, Sievers was personally interested in getting rid of Wirth, to whom he still continued to formally submit. He wanted to consign to oblivion individual pages from the past, of which Wirth was more than aware. Previously, he was an open, undecided young man who wanted Wirth, an authority for many young people, to make him his student. As Sievers grew into the structure of the SS, he increasingly caught himself thinking that his youthful passions were a momentary weakness. He cynically decided that it was necessary to get rid of the witness of his "youthful delusions" at all costs until Wirth himself came up with the idea of using this knowledge for his own purposes. Sievers managed to strike the first blow when, in 1936, he offered his services to Galka to train young SS men. He motivated this step by the fact that, as no one else knew Wirth's views, and therefore could easily replace

263

## ANDREY VASYLCHENKO

his. Wirth could never forgive this insult to his former assistant.

Sievers, first as the General Secretary, and then as the Imperial leader of the society, was aware of all the affairs of the Ahnenerbe, besides, Himmler trusted him. It was a good starting capital for a career within the SS. He believed he was simply meant to replace Wirth. The charter of 1937 gave him the opportunity to fulfill his dream. Having enlisted the support of the President (Wust), Sievers began an intrigue. He began to spread rumors that his appointment to the post of Honorary Chairman was a logical step in the development of the Ahnenerbe. Wust, who was present during these conversations, emphasized that this would not only be logical, but also expedient. Even Reischle, who once had a benevolent attitude towards Wirth, echoed that all the deadlines had passed in order to reason with the current Chairman Emeritus Wirth. By January 1938, Wirth had passed the last positions in the "Heritage of the Ancestors". At this time, Wüst, together with Sievers, planned the future work of the Ahnenerbe, providing their sketches personally to the Reichsfuehrer SS. Previously, such tasks were Wirth's sphere of activity, to which Sievers was not even allowed to enter.

The peak of the crisis in the Ahnenerbe came in May 1938. Then Wüst and Sievers wrote an impartial letter to Wirth, in which they stated that his eccentricities were contrary to the scientific and cultural goals of the Reichsfuehrer SS. The authors of the letter discovered with "genuine" horror that Wirth did not understand either the structure, or the most important tasks, or the scope of work ahead of the Ahnenerbe. Wüst and Sievers came to the pejorative conclusion that he was replacing the goals and objectives of Ancestral Heritage with his own scientific and research interests. Further, Wirth was even stated that he had to coordinate his free spiritual creativity with the leadership of the SS. In the last lines of the letter, Wüst and Sievers emphasized that under the circumstances they, as representatives of the Ahnenerbe, flatly refused to intercede with the Imperial

264

## MYSTIC SS

by the Ministry of Education and Education to award Wirth a scientific degree. Unable to continue his work within the Legacy of the Ancestors, Wirth now lost all hope of a scientific career as well. He was pressed.

This letter, like no other document of that time, shows | It was obvious that Wirth could continue his research activity only in one case. He had to leave all posts and leave the Ahnenerbe. He took this step in December 1938.

Thus ended not only Wirth's career, but also the second important period in the history of the Heritage of Ancestors, the time when all conditions were created for the adoption of a new, third Charter of the Society. But all these undercurrents were invisible to an outside observer. Outwardly, the Ahnenerbe gave the impression of a cohesive and monolithic structure. Himmler tried to hush up the possible negative consequences of Wirth's "expulsion". He began defiantly showing interest in those people who until recently were considered friends and sponsors of the objectionable researcher (Senator Rosalius, Matilda Merck, etc.). And here Sievers acted as a talented diplomat. He stated that they would receive their donations back not from Wirth, but from the Ahnenerbe cash desk.

The stormy showdown between Wirth and the new leadership of the Ahnenerbe, paradoxically, in fact, did not affect the activities of the Heritage of Ancestors in any way. After they collapsed in 1938

Wirth's hopes of establishing his own chair at the University of Berlin and becoming a professor, he went to his home in Marburg, where he led the life of a hermit. It must be emphasized that he is not | | harbored a grudge against the Reichsfuehrer and, as far as possible, maintained contact with him. This was facilitated by the fact that, having left the Ahnenerbe, Wirth still remained an SS Hauptsturmführer, personally subordinate to Himmler. After spending several years in isolation, Wirth nevertheless defended his dissertation in 1941 and received the title of "professor - researcher of the history of ancient symbolism and religiosity." This fact could not have been mentioned if after the war

265

## ANDREY VASYLCHENKO

Are there any documents showing that Himmler personally opposed this. It turned out that Himmler's attitude towards him did not change even after Wirth's son joined the SS, and in his homeland, in Holland, the scientist, as an accomplice of the Nazis, was outlawed. In 1944, Hermann Wirth received the chair of ethnography in Göttingen, but left it because of a conflict with the local professorship.

After the war, Wirth, who was still a convinced Nazi, tried to voice his own legend about involvement in the SO-resistance. He tried to explain his break with the Reichsführer SS by ideological contradictions and his own rejection of the Third Reich. There was no question of an ideological conflict. Wirth, who joined the revanchist political camp in the 1950s, spoke with great sympathy about the National Socialist regime in general and Hitler in his work "On the Primordial Spirit of Human Being"

in particular

## Second retreat

The most important of the arts with a mystical backing

Pure realism, everyday life, mediocrity, everyday life do not interest me... I am tempted by beautiful, strong, healthy – life. I want harmony. When it is possible to achieve it,

I'm happy.

(From an interview with Leni Riefenstahl)

The topics of documentaries filmed in the Third Reich can hardly be called diverse: the history of individual cities and localities, the story of the everyday life of individual social strata (special attention was paid here to young people), travel reports and events organized by the National Socialist organization "Strength through joy. In addition, almost every Nazi unit filmed its own commercials,

266

## MYSTIC SS

which are easier to call rollers. These films differed from each other both in persuasiveness and in artistic quality. The Imperial Minister of Public Education and Propaganda, Joseph Goebbels, year after year demanded from filmmakers that they produce films that were more convincing from an artistic point of view. For him, propaganda was art, and art was a kind of propaganda. Creatively organized propaganda was for him a kind of "noble art of folk psychology", which was supposed not only to contribute to the emergence of an "attractive physiognomy" in the Third Reich, but also to "help" people actually start a new life.

From this point of view, the cinema should not only impose the National Socialist ideology on the Germans, but do it skillfully, avoiding obvious clichés. Hans Richter described this situation as "the cynical joke of evolution." "Having shown themselves to be masters of the cinema, the Nazis were forced to show the truth, as they understood that it was best to lie based on facts."

In documentary films, it doesn't matter, they talked about the history of Germany, the everyday life of cities and villages, almost an obligatory moment was the search for some historical signs and symbols that had been forgotten for a long time, if not completely banned. As a result, a pathetic conclusion was presented - only the victory of National Socialism gave these ancient traditions a new life. These signs of history were supposed to be not only a call for the preservation of age-old traditions, but a kind of allusion to the obligation of each individual person to correspond in any situation to historically verified samples.

In a huge number of films there were references to the Orders, which have always been of great importance for mystical and occult organizations. Order communities from the end of the 19th century had the same influence on both the formation of occult and political groups. On the one hand, this was facilitated by the fact that the Orders always had a clear hierarchical structure, in which each was engaged in a clearly assigned activity.

267

## ANDREY VASYLCHENKO

stu. On the other hand, this was facilitated by the perception of the Order as a kind of religious community. From this point of view, each member of the Order had not only to share a common faith, but also to keep some semblance of a secret that ennobled the Order and gave it invisible power. The emergence at the beginning of the 20th century of some kind of medieval Orders (the "German Order", the Thule Society, etc.) as a result, as it were, anticipated the emergence of National Socialism itself, because both these organizations and the broad Nazi movement actively advocated "the improvement of the Aryan race." Wolfram Eschenbach and Richard Wagner (as well as many others) described the legendary "Order of the Grail Knights" as an organization of noble, strong and chaste men who decided to renounce the blessings of this world.

The archives have preserved an old film released in 1925. It described in sufficient detail and in detail the essence and structure of the order organization as such. Speech in the film



was about the "Young German Order". Although the Young German Order created by Arthur Maraun in 1920 later merged with the Democratic Party, this film can be interpreted as a proto-fascist phenomenon. This example clearly demonstrates that many elements and phenomena that are currently unequivocally interpreted as Nazi, in fact, were not the original developments of the Nazi party. Many characters from Nazi films appeared on the screen long before 1933. Speaking in general, the very ideas about the order structure of a political or religious organization were by no means a monopoly and a hallmark of the ultra-right. The very same aesthetics of the film mentioned above, its pathos in many respects corresponded to some documentaries of the Third Reich. I will take the liberty of suggesting that the film about the "Young German Order" became a kind of predecessor of such Nazi films as "The Hitler Youth in the Mountains" (1932), "From Struggle to Victory" (1937), "Strength and Beauty" (1940). But remember, this is purely

268

## MYSTIC SS

the artistic side of films, their aesthetics. In fact, there were no links between Arthur Maraun's organization and the Hitler Youth. Filmed in 1925, The Young German Order began with a voice-over text that appeared on a dark screen: "We can be saved from a catastrophe by a cause called education. Devotion and fidelity to everything German should help our race to produce again strong and persevering men who know no doubts. Every German youth should go in for folk sports and travel. Popular sport means working on the whole people. Walking and sports should sprout masculine qualities and love for nature in the Young German youth. Then there were shots when 14-15-year-old boys, led by an older man, were marching with flags through the mountains in the direction of some castle. In the castle they stopped for the night. Early morning began for them with a wake-up call and a wash in the castle courtyard. Before starting their daily work in nature, these young men read a prayer. Further, various types of sports competitions were demonstrated, including cutting trees. After the games were over, everyone ran to the river to bathe and start preparing dinner. Then there were small sketches: the annual armed review of the Young Germans, led by their leader; 1925, Dortmund, Grand Master of the "Young German Order" at the head of a marching column. After these shots, the conclusion was summed up: "Germany will again become great and strong if we work day and night to harden and heal our sick people. Germany will be free again if we become one people again, and with the help of popular sports we get rid of the pampered

sti".

The creators of this film clearly demonstrated their commitment not only to the ideas of physical education, but also to the anti-modernist ideas actively promoted in the works of Guido von List and Lanz von Liebenfels.

269

## ANDREY VASYLCHENKO

It is worth noting that before 1933, esoteric terminology and occult ideas were used by many political groups, which sometimes did not intend to be Nazi-oriented at all. At that time, the occult was very popular among large sections of the German population. But often occult constructs had no effect on the political orientation of an organization. And the Nazis themselves were not going to openly proclaim their movement as some kind of mystical creation. But the ideas of the order, like those expressed by the Young Germans, in the Third Reich played a very significant, if not decisive, role in the formation of a new society. It is worth at least recalling Hitler's secret speech delivered by him in the "order castle" (Ordensburg) Sonthofen. In it, the Fuhrer proclaimed that the NSDAP was nothing more than a political order. "It (the Nazi Party) must represent the Order, which must guarantee the stability of the formation of the German

will, and therefore ensure the stability of the political leadership... Our democracy is based on two postulates: 1. In every position, down to the smallest, the responsibility should be borne by an appointed from above, not an elected person. 2. He must have unconditional authority among his subordinates and bear absolute responsibility to his superiors",

But before delivering this secret speech in 1936, a similar thought was expressed by him in the documentary film "Triumph of the Will": "The party in the future will be engaged in the selection of leading cadres for the people. In its teaching it will be constant, in its organization it will be as hard as steel, in its tactics it will be flexible and elastic. In general, it will be similar to the Order! Created on the model of the order, the Nazi Party needed the same buildings - order castles. In order to feed the new elite, several "Ordensburgs" were created in the Third Reich: Krössinsee, Vogelsang and Sonthofen. Several films were dedicated to the castles of the new order, in particular, "Buildings of Adolf Gietle

270

| MYSTIC SS "2 j

ra" (1938) and "Buildings of the New Germany" (1941). The historical parallels between the Nazi order and its castles seemed to justify the onslaught of Germany on the countries of Southern and Eastern Europe. The documentary film "East Prussia – the Land of the German Order" (1937) began with a museum exhibition showing ancient objects that allegedly proved the rights of the Germans to the territory of Eastern Europe. This idea was commented in detail by the announcer: "East Prussia has been a German land since ancient times. The best proof of its German identity are finds that date back to time immemorial... In 1226, Emperor Frederick II transferred East Prussia to the master of the "German Order". Transfers forever, free from any duty, exempt from taxes and not responsible to anyone. The narration itself in the film was conducted against the backdrop of wonderful landscapes with traces of a distinct presence here of the once "German Eaglet". Numerous castles and their treasures are shown. It is emphasized that in the Frauenburg Cathedral the greatest astronomers of Germany began to create a theory about the Universe. Marienburg is shown as the apogee of this illustrative series. The announcer broadcasts: "Marienburg is the most beautiful and noblest fortification in Europe. It served as the residence of the master of the "German Order" during its prosperity. This is one of the most wonderful examples of the Gothic style in brick architecture. After a detailed inspection of the interior of the castle, the camera stops at a group of girls, reverently frozen in front of the statue of a knight with a sword. The camera zooms in on a pedestal with the inscription: "This country will remain German. July 11, 1920". A voice-over broadcasts: "As in the time of the German knights, so now Marienburg is the guardian of the German peace." The camera pans to the gloomy sky.

Alfred Rosenberg, the chief ideologue of the Nazi party, delivered a speech in Marienburg in 1934, where he drew parallels between the organizations of the German knights and the "National Socialist

271

ANDREY VASYLCHENKO

order of the sky." He declared that "Germany is rising from the ashes in a completely new form, which here in Marienburg feels ancient. This is a form of statehood, attributing to the "Nemenko Order". And this means that the National Socialist movement decided to select and unite together a certain nucleus from all 70 million Germans, which would be engaged in a special assignment - state leadership. Marienburg as a stronghold of the "German Order" was shown in numerous films long before the Nazis came to power: "The German Baltic Sea" (1928), "Islands of East Prussia" (1929). But in the Third Reich, this topic in documentary films acquired a special meaning.

In the film *Heading East* (1941), the viewer could see a group of young men from the Hitler Youth who were present at the laying of the ship *Marienburg* and then went on a trip to East Prussia. A voice-over proclaimed: "Only in the 13th century, the German Order civilized this country and built more than 150 castles here." Parallels were drawn here between the German army and the German knights. But special attention in many documentaries about East Prussia was paid to the Tannenberg ceremonial complex. Such "shrines" were of extreme importance for the formation of the National Socialist rites. For those who could not visit them, numerous films were made. Any group, any society that intended to be consolidated needed places like this. This is not just a memory of some events, it is a visible symbolic unity. In such "holy" places, people and space enter into a certain relationship.

The new regime needed new shrines. Among the many places of worship of the National Socialist movement that arose in the early 1930s, three main ones could be singled out: the hall of heroes in the homeland of the Nazi movement in Munich, the Nuremberg site for holding the imperial congresses of the NSDAP and the B rkenberg mountain near the city Hameln, where the "Holiday of

272

#### MYSTIC SS

harvest." The latter was reported not only in newsreels. Fragments of several "Harvest Festivals" can be found in the film "Arrangement of the Memorial Sanctuaries". It spoke of the care with which the construction of new sanctuaries was being carried out. Several films were dedicated to the Munich cult complex: "For Us", "Eternal Watch" and "November 9, 1935".

The 1941 film *Buildings of the New Germany* also showed other quasi-religious structures of the new National Socialist religion. In the film itself, the thought sounded quite clearly: "Internally renewing, advanced peoples have always been nations that were actively engaged in construction." Images from this film: coast of the North Sea. In one of the villages, a semblance of a square communal dwelling is being created. Above this squat building rises a small wooden bell tower, from where the sound of bells is heard. The double-leaf door to this "memorial" seems to be guarded by two sculptural figures: a warrior with a short sword and a peasant. The interior decoration is spartan simple. If a cross had appeared here, one might have thought that they were showing a rural Protestant church. Under the vaults of this gloomy building was a group of young men and women who almost did not differ from each other either in clothes or in hairstyles. Then, as it were, they moved into the massive fortifications of the "Ordensburgs" of Sonthofen and Vogelsang. They are replaced by shots showing the rituals taking place in Munich at the ceremonial complex "To the Martyrs of the Movement", and the celebrations at the Nuremberg Party Congress. Shown against the backdrop of ancient buildings, new structures cause a certain religious awe.

Other films elevate this relationship between past and present to a mystical level. As an example, we can bring the tapes "Red Rock" and "Worms - the city of the Nibelungs". Full of heroic pathos, the film "Red Rock" told about the difficult life on the island of Helgoland. "A lonely island, left to itself, in a stormy sea,

273

#### ANDREY VASYLCHENKO

resists the winter elements. The new regime made life easier for the islanders. The joyful faces of tourists are shown as they crowd Helgoland. And again, already familiar elements: a castle, holy places, an invocation to the ancestors and their militancy. The film "Worms - the city of the Nibelungs" was one of the most important "Army film creations" of the Third Reich. This "ancient imperial

city" was presented as the starting point of the epochal historical development of Germanin, which reached its climax with the onset of the Third Reich. "Where the Rhine, the fateful path of the West, intersects with the ancient path of the Nibelungs, which connected East and West, in the midst of fertile fertile lands is the city of Worms, the residence of kings and the Nibelungs. It can be called the German Troy. The remains of Roman buildings are still visible there." As you can see, many documentaries immersed the viewer in a kind of mythical reality, where the past and the present became one.

But this mythical reality was by no means the main purpose of Nazi documentaries. The cultivation of a new political religion required the popularization of new rites and a new cult ceremonial. In this respect, Leni Riefenstahl's film *Triumph of Faith* is the most remarkable. This 50-minute creation of a brilliant German woman was little known to the general public. It can be called the elder brother of the cult film *Triumph of the Will*. In 1933, Hitler became concerned that not all Germans could take part in the Nuremberg Congress, and, therefore, the cultivation of a new religion could slow down. The cinematic presentation of the solemn events in Nuremberg was ideally suited for the realization of this undertaking. In the literature, this film is often called lost; in fact, after the events of 1934, it was no longer shown, since Ernst Röhm, who was killed during the "Night of the Long Knives", was very often seen in the frames. In fact, three films were made about the party congresses of the NSDAP: "Party Congress of 1929", "Triumph of Believe" and "Three

274

## MYSTIC SS

umf will." The name of the second film, on which we will stop our attention, is noteworthy - "The Triumph of Faith". The very name already contains the idea that the victory of Hitler and the emergence of the Third Reich were some kind of German miracle, and the National Socialist idea itself could not be logically comprehensible, since it was similar to a religious faith. In this regard, the move found by Riefenstahl is very interesting. The film actually begins with the fact that in Nuremberg, preparing for the celebrations, Hitler arrives by plane. The very fact that Hitler descends to mere mortals from the sky must evoke religious feelings. He would later repeat this move in *Triumph of the Will*. The frames that follow only reinforce the mystical impression. Hitler's falling sky is greeted by roaring and cheering crowds. In this context, we can talk about the image of the Fuhrer as a kind of deity. Is this why, against the background of the roar of thousands of people, the rumble of bells is heard?

Here's another funny observation. All Nazi congresses opened with overture from R. Wagner's opera "Rienzi". August Kubchik, who was friends with Hitler in his youth, said that Adolf always froze when people greeted the people's tribune in the opera: "Heil Rienzi." After one of these scenes, Hitler allegedly declared: "I will definitely become an orator." And here's another interesting moment. It was in this film that the ceremony of consecrating party banners was demonstrated to the public for the first time. Hitler attaches to each of the Nazi flags a cloth that is soaked in the blood of those killed during the "beer putsch" of 1923. It would seem that this is a purely Nazi rite. But no! The National Socialists borrowed this ceremony from the Middle Ages. Such a concept as a "bloody flag" existed even during the days of the Hohenstaufen dynasties.

The film *Winter Solstice* also had a structure similar to *Triumph of Faith*. This 40-minute film was made by a foreign NSDAP organization. The initiator of its creation is

275

## ANDREY VASYLCHENKO

drank the Argentine branch of the Nazi Party, one of the largest foreign Nazi associations. At the beginning of the film, the viewer sees Buenos Aires on the winter solstice. City

lives its own life, but then there are moments that suggest German influence: plans for Mercedes, German ships in the harbor, loaders unloading German goods, German publications in newsstands. But the logical continuation of these shots is the German school, where preparations for the solstice are in full swing. The celebration itself does not represent anything original - a fiery extravaganza. Giant bonfires around which blond girls dance to "spherical" music. Torches in the hands of sports youths. Portraits of the Fuhrer, frozen on the walls, like icons in the "red corner". Endless swastikas.

The winter solstice was one of the main holidays in the Third Reich. But here are some interesting facts. While the entire public and ordinary party members celebrated the winter solstice, the SS called the holiday somewhat differently. And the celebration rituals themselves were different. In the SS this holiday was called Yul. Yule (in Scandinavian pronunciation Yule) is the darkest time of the year, when the nights get longer and the days get shorter. But in the Germano-Scandinavian tradition, this is also the time of the return of the sun and the lengthening of daylight hours. The name Yul-Yol comes from the word "wheel" (sun wheel). This is symbolically represented by the custom of lighting a wheel and rolling it down a hillside. In addition to the light meaning, it is also the day of the dead and the time for sacrifice for peace and prosperity in the coming year. On this holiday, they sang a song calling on the souls of the dead: "Come, those who want, join, those who want," with these words the woman walked around the house during the coming Yulya-Yol. This was done because it was believed that everyone could enter the house, and it was forbidden to lock windows and doors. It is clear that such things could not be a barrier to the souls of the dead.

276

#### MYSTIC SS

A large amount of food was also placed for ritual and decorative purposes. This food was not touched until Yule-Yul itself, for the ancestors had to taste it first, and then the living ones. It was nuts, pastries and more. On the eve of Yule-Yul, people went to sleep in living rooms and prepared beds for the dead. Branches of evergreens were brought, and they were decorated with figurines of people and animals made of dough. At the top was a spearhead as a symbol of Odin's spear. This branch or whole tree, as it is now (a Germanic custom from the 15th century), is a symbolic image of the World Tree, Irminsul, and things are symbolic offerings to the pagan gods.

For the celebration of Jul, the SS developed a special ritual lamp, the Yulleichter. The SS Society Heritage of Ancestors was directly responsible for its creation. The Ahnenerbe epics are characterized by ideological speculations on the cult things of the past and their introduction into modern life. An example of this was the use in the new rituals of the old Saxon "convex urns" of the century AD, which served as the basis for the Yule lamps. Ahnenerbe employee Karl Theodor Weigel studied the original urn in detail in the Hannover State Museum. A few months later, the production of copies of these urns began at the Ahnenerbe porcelain manufactory in Allach. Soon the adherents of the New German cult could already purchase lamps in a Berlin shop on Hermann Goering Strasse. This lamp was an expression of peasant aristocracy, used together with arborvitae, which replaced the Christmas tree. In ancient Germanic mythology, thuja was a symbol of life-giving power, symbolizing in general the blessing of the Germanic gods. Sketches of the lamp were provided to the General Secretary of the "Heritage of the Ancestors" V. Sievers in July 1936. In January 1937, the Ahnenerbe gave Himmler a catalog of runes and symbols that were supposed to symbolize the Yule holiday. This edition also had to explain the use of the Yule lamp in the new rites.

277

ANDREY VASYLCHENKO

Here we are faced with a problem that has not been previously posed by either domestic or foreign researchers. In the Third Reich, there were no rites common to the entire Third Reich. On the one hand, we see the political religion of the Nazi movement, which was embraced by almost all Germans. On the other hand, there are closed purely mystical rituals practiced in the SS. They had a lot in common. Take, for example, the same winter solstice. Both "external" (Nazi) and "internal" (SS) religiosity tried to supplant the Christian Christmas. Both the party members and the SS regarded fire as the sacred substance of the Nazi movement. Fire was like a link between heaven and earth. But if for ordinary people it manifested itself in the form of bonfires soaring up to the sky, then in the SS it was seen as lightning falling from the vault of heaven. In addition, one should not forget that for ordinary Nazis and ordinary Germans, the holiday, which took place on the night of December 21-22, was a kind of continuation of the nationalist traditions established at the beginning of the 19th century. For the SS, this celebration was a link with time immemorial, a living communion with eternity. On this occasion, Himmler once said: "Just as a tree dries up, having lost its roots, so the people are doomed to death if they do not remember their ancestors. It is important that German people return to the eternal cycle of the past, present and future, the cycle of disappearance, being and emergence, the cycle of ancestors, living and descendants.

This thesis was clearly demonstrated in the film "German: Some Past Comes to Life". It shows the archaeological excavations carried out by the SS forces. This SS expedition was engaged in the study of one small village. How much importance Himmler attached to this film is evidenced by at least one fact — he himself appears in the film. Here he is passing by excavations, studying some shards. And here is his speech: "With these excavations, we are not going to compete with science in any way. No, on the contrary. We want to find peace together in a completely consistent way.

278

## MYSTIC SS

visionary evidence. We will dedicate ourselves to this task with the same perseverance with which the SS performed all other tasks.

It is very significant that this film was dedicated to the excavations of a rural settlement. The fact is that Himmler directly linked the idea of a pure Germanic race with the ideas of a peasant settlement as the basis of this community. Himmler, as well as Walter Darre, the Imperial leader of the peasants, never doubted that "pure race" and "peasantry" were identical concepts, synonymous words. In 1933, Darré explained to Hermann Rauschning that he and the Reichsführer were to bring out a new peasantry destined to become the new elite of Europe. It was very difficult to implement such a project within the existing rural structures, and therefore a special Office for Race and Settlement was created in the SS, which was headed by Walter Darre. It was there that the formation of a new elite was to begin. To strengthen cooperation, Himmler became the head of the "Reich Union of German Graduates in Agriculture", which was part of the Imperial Food Cabinet. But over time, Himmler decided to carry out the selection of a new biological type of people himself. The scope of this experiment was not to be the entire German people, as Darre assumed, but only the SS men. The Reichsführer went much further than Darre, who spoke of the settled German peasantry. Forming the core of the future Waffen SS, Himmler put forward the idea of a "fighting peasantry". Darre was alien to the idea of "onslaught on the East", he wanted to be content with his native lands.

Himmler was always interested in ancient history. Nevertheless, he began to demonstrate his knowledge in this area quite late - after the Nazis came to power. Basically, this happened in table conversations, conversations with a personal doctor or other high-ranking functionaries.

279

## ANDREY VASYLCHENKO

parties. It is well known that Himmler considered himself the reincarnation of King Henry 1 (Ptitselov). At the same time, he did everything possible to be perceived precisely as an amateur historian, and not as a specialist. In making remarks on German history, Himmler never concealed his dilettantism on this subject. Himmler's views on history are a kind of cocktail of völkisch ideas, social Darwinism and racism in the style of H. Chamberlain. In the Third Reich, as was to be expected, the Nordic-Germanic type of man, which, in accordance with Nazi ideology, was the center of the historical and biological development of the world, aroused special interest. In the history of the Nordic race, Himmler saw an example of the struggle for a highly developed culture. It was the racial qualities of the Germans that, according to Himmler, were the reason for their superiority.

How Himmler understood ancient history could be seen in the film "The Germans against the pharaohs." This film, unfortunately, did not reach us in its entirety. But the question itself is interesting. "Germans vs Pharaohs" was conceived as an educational film. which was planned to be shown not only in schools, but also at various major events organized by various Nazi structures. This tape was very different from everything that was filmed in the Third Reich, which, however, did not prevent it from being a typical example of pro-Japanese films. With the help of dramatizations and reproductions, two eras were linked together: German and Egyptian. Already from the credits of this film it followed that there were only three actors in the film: Walter Holten, who played a Germanist, Justus Paris, who portrayed an Egyptologist, and Albert Spenger, who acted as a specialist in the mysticism of gpyramids (!).

From an artistic point of view, the film was nothing special, if not to say that it was disgusting. First, an Egyptologist appears in the frame, dressed in a double-breasted jacket, who puts forward well-known theses. He is the spokesman for the common

280

## MYSTIC SS

scientific point of view. Then a discussion ensues between the actors. At first it seems that the conversation is exclusively between a supporter of traditional science and a representative of occult knowledge. Gradually, the Germanist is involved in the matter. He now takes the side of the Egyptologist, now the side of the occultist. But the end of the movie is amazing. The viewer is led to the idea that many thousands of years ago in the north of Europe there was a highly developed Germanic civilization that could quite successfully resist the pharaohs from Egypt.

Undoubtedly, the film Secrets of Tibet, which was created under the actual guidance of the young scientist Ernst Schaefer, had the deepest mystical implication. This promising researcher was born in the family of the head of the Hamburg rubber concern "Phoenix". Showing great interest in biology, he became an ornithologist. While still a student, in 1930-1932 and 1934-1936 he took part in expeditions organized by the American Brook Delan. Then Schaefer was lucky to make his first discovery. He established that the legendary Tibetan animal "David's bear" was not actually a bear. The results of the study of the internal structure of this animal showed that it was a close relative of the red panda, similar in its habits to a cat. Who found out that this animal, like the red panda, ate bamboo shoots - and this fact further strengthened the family ties of these two animals. From now on, a large black and white bear began to be called nothing more than a giant panda.

Upon returning to Germany, Schaefer continued his studies and defended his thesis. The fauna of Tibet impressed the young scientist so much that he was going to organize a new expedition to Tibet with his own money. His goal was Gaurishankar, a peak that lay on the border between China and Nepal. It was at this point that Ernst Schäfer came into Himmler's field of vision. The Reichsführer believed that the young scientist could raise the prestige of the SS. Schaefer himself

## ANDREY VASYLCHENKO

joined the SS while still at university. The fame brought to him by the Tibetan expeditions contributed to his career growth in the "guard detachments". Almost immediately upon his return to Germany, Ernst Schäfer received the rank of SS Untersturmführer. In 1937, the SS began preparing another expedition to Tibet, which was to be led by Ernst Schäfer.

Himmler considered one of the most important tasks of this expedition to reveal the lost Indo-Aryan militant religion. Here we see the obvious influence of the ideas of Wiligut, who believed that Balder, having escaped death, hid in Asia, where he founded the stronghold of Irminism. According to Himmler, it was from this religious trend that Buddhism was born. The facts confirming the presence of this "proto-religion" should have contributed to the emergence of a new Oriental studies, which would study the Asian regions from the point of view of Wiligut's "secret tradition". As we can see, Ernst Schaefer's expedition had not only natural-science and military-political, but quite distinct occult attitudes. In general, they boiled down to four

main tasks:

- to confirm that in "prehistoric times" the white race dominated the East, for which it was supposed to carry out archaeological excavations and ethnographic research;

- to study the manuscripts of Tibetan monasteries, in which fragments of the ancient Aryan religion could be preserved;

- to conduct meteorological, geological research;

- to conduct a "monitoring" of the moods of the local population with a view to the possible creation of a center of Ant-English subversive activities here.

It would seem that such conditions contributed to the cooperation between Ernst Schaefer and Heritage of Ancestors. The new expedition to Tibet was to take place not just under the auspices of the SS, but under the auspices of the "Heritage of the Ancestors". But, contrary to popular belief, the Ahnenerbe had nothing to do with the Tibetan SS expedition. Those who claim it was an expedition

## MYSTIC SS

"Heritage of ancestors" are wrong. The leadership of the Ahnenerbe was very critical of Wiligut's "prophecies". Yes, and Schaefer himself saw in this organization a stronghold of pseudoscience. But Schaefer understood that under the conditions of the Nazi dictatorship, the help of the Reichsführer SS was the best guarantee of success in organizing his foreign trips. Therefore, in the second half of 1937, he was forced to start negotiations with the Heritage of Ancestors. At first, between Schäfer, on the one hand, and Wüst and Sievers, on the other, a difficult, even tense relationship developed. The reasons for this lay both in Schaefer's vanity and in the schematic thinking of the Heritage leaders. Difficulties immediately arose with the financing of the expedition - for the Ahnenerbe, in fact, an eternal problem. Expenses for the expedition amounted to 60 thousand Reichsmarks. Initially, it was clear that neither the SS in general nor the Ahnenerbe in particular would be able to provide this money. The only thing Himmler did was turn to his acquaintances. But (how ironic!!!) Schaefer raised the necessary funds himself. He did not need Himmler's help, since he had fairly wide connections. The enterprise was at risk of loss for the SS.

Schaefer's expedition started in April 1938, sailing to India from Hamburg on the Gneisenau liner. Ahnenerbe tried defiantly to distance itself from her. In January 1938, Sievers officially stated that the goals of this expedition were never consistent with



Reichsfuehrer. The reason for this attitude is trivial - Schaefer flatly refused to carry it out as an event held by the Heritage of Ancestors. Although the prestige of the Reichsführer was nevertheless preserved: the event was officially called the "SS expedition led by Schaefer." The traveler made a concession to Himmler, since he only ensured the return of the members of this scientific enterprise. But from this it absolutely did not follow that the Ahnenerbe had anything to do with the expedition, Himmler himself hardly managed to agree on even such a small thing as assigning her a nominal SS statute.

283

## ANDREY VASYLCHENKO

sa, and Sievers could only state that "the big fish left the nets." Schaefer joined the Ahnenerbe only in the autumn of 1939. In those days, the "Heritage of the Ancestors" could provide a reservation from being drafted to the front

In August 1939, the expedition returned to Germany, where it was greeted with honors. Himmler even postponed all his affairs in order to personally present Schaefer with a special ring with a "dead head" and a premium SS sword. Ernst Schaefer was in the center of attention of the entire Reich. He meets the world-famous researcher Sven Hedin, who enthusiastically exclaimed: "Here is a man who should continue mon research But Schaefer was not destined to show off for long on the front pages of German newspapers. The Second World War broke out. By the beginning of 1940, almost all the members of the expedition had moved to the Heritage of Ancestors. Here, under the personal leadership of Schaefer, a department of Central Asia and expeditions was created, which was supposed to deal with the processing of Tibetan finds. At first, the entire third floor of the Munich residence Ahnenerbe on Widmeierstrasse was occupied by the new structure. But on January 16, 1943, the department was transformed into a vanvinstitute. Its founder was the aforementioned Sven Hedin. In August 1943, Schaefer received the medieval castle Mittersiel in Pinigau as his institute, which was rebuilt after a fire in 1938.

of the year.

In the meantime, the success of the German army in the eastern direction, the Japanese attack on the United States became the prerequisites for the fact that special interest began to be shown in Asia. Under these conditions, the "film sketches" made by members of the expedition to Tibet became excellent material for creating a propaganda film. The following tasks were set before the creators of the film: demonstration of military enthusiasm, glorification of the Asian parts of the Waffen-SS, portrayal of the Tibetans as possible enemies of England. In the course of working on the film, completely different accents came to the fore. Namely: an attempt to prove that in Guy

284

## MYSTIC SS

Malaya was once home to a highly developed Aryan civilization. The creators of the film "Secrets of Tibeg" paid special attention to the magical rituals practiced in Lamaism.

The film itself began with a screening of shots that depicted the militancy and aggressiveness of Tibetan culture. This image was very far from the now replicated idea of Tibet as a peaceful state of monks, where the majority of the population was engaged in spiritual and magical practices. Already from the first frames, the viewer saw the "war dances" that were performed in front of the formidable Tibetan protector – Mahakal, the lord of death and horror. In the script of the film one can read the following lines: "Mahakala is revered by the strongest of the noblest warriors. They prove to the god of war their strength, firmness and worthy development.

In the next part of the Tashilhumpo and Shigatsu script, Schaefer fixed his gaze on the Tibetan army. These scenes should lead to the idea of a militaristic structure of the state of the Dalai Lama. The symbol of pentral power is the war flag - Decisions of the Dalai Lama XIII

create a standing army — New Year's holiday is celebrated as a military celebration — Ancient Geronic Tibet. "Everything ends with the animated words of the announcer: "Church celebrations demonstrate courage and perseverance, so far from the usual monastic effeminacy." — The episode ends with an army parade, which should remind the viewer of the army of Genghis Khan. The first announcer exclaims: "Sharp weapons, the second -" Fast horses! the third - "Brave warriors! They ride the same way as where they came from - from the steppes and deserts.

In the part devoted to the burial, cruel pictures of the dismemberment of the corpse, which is fed to kites, are shown. Pnisha in this movie appear as a kind of living flying tombs. Such scenes were specially edited for the SS men. No less important were the shots relating to the lamaist

285

## ANDREY VASYLCHENKO

of magic. They show a Tibetan soothsayer who invoked the Mongolian god of war. Particular attention was paid to lamas in the so-called red caps. The image of this sect was replaced by measurements of the skulls, which were made by the anthropologist Bruno Beger.

It would seem that Tibet and Germany had nothing in common. But "Secrets of Tibet" contributed in the best possible way to the growth of military and racist hysteria in the Third Reich. The same military spells, ruthless butchering of corpses, etc. At first, Himmler planned to show this film after the victory in the war, but its premiere took place in 1942. From a mystical documentary, it gradually turned into a Nazi agitation, which was supposed to inspire the Germans. The Ministry of Propaganda gave this film the top three marks that a film could ever receive: "politically, artistically and culturally valuable". The screening of "Secrets of Tibet" was, perhaps, the only case in the history of Germany when SS structures participated in the distribution of a film. Schaefer was invited to meet with spectators in almost every German city.

More than 400 articles and notes about this film appeared in the newspapers of that time. Most of the headlines were almost incantatory in nature: "We rode on horseback into the cities of the Dalai Lama closed to Europeans", "In the shadow of the castle of God", "Tibet reveals its secrets", "With a camera to the castle of the gods", "Castle of the King of the Gods", "Sparkling War Dance of the Gods", "Look into the Unknown", etc. During the Second World War, Germany was literally bewitched by Tibe

volume.

The film "Secrets of Tibet" was something more than just a documentary film about the culture of a distant country. At some point, it became an epic for those who wore the uniform of the Black Order. He portrayed the Tibetans as the SS were supposed to look like: a small caste, in which there were pint-headed, reckless, fanatical, arrogant, extremely ambitious, and most

286

## MYSTIC SS

most importantly, disciplined and submissive men. But the most amazing thing is that the film, created for Himmler's personal purposes, did not distort the Tibetan reality at all. This became clear when the Buddhist Film Festival was held in Vienna in 2002. Then it showed "Secrets of Tibet", which caused a mixed reaction. One of the critics, Tom Mustruph, wrote a strange review. In it, he said that Himmler interpreted Tibetan mythology and magic in a Christian spirit! In the rituals of the Lamas, the Reichsführer SS tried to see the rites of ancient Christianity distorted by time. This review was confusing. This would be a fair reaction if one did not know about the views of Wiligut and Himmler's passion

European Gnosticism. In fact, "Secrets of Tibet" was another brick laid in the building of the "new religion" - "pre-Jewish Christianity", which the SS chief dreamed of reviving.

## Chapter Six

Scientists and "technomagi" from the "Heritage of the Ancestors"

I carefully break the last seal and open the package. Bundles of letters, some acts, testimonies, extracts, yellowed parchments covered with Rosicrucian cryptography, diaries, half-decayed engravings with hermetic pantacles, mysterious incunabula bound in pigskin with copper clasps, stacks of bound notebooks are strewn on the table. ; further on, a pair of ivory caskets stuffed with all sorts of antiquarian nonsense: coins, pieces of wood and some kind of bones, set in silver and gold leaf, at the bottom, black polished grains — samples of selected graphite from Devon — gleam mattly. Shira, Gustav Meinrink. "West Window Angel"

The reader may get the impression that before the outbreak of the Second World War, the Ahnenerbe was engaged only in the indoctrination of members of the SS. This is wrong. Another, no less important task was heraldic research and the study of sacred symbols. This work of Ancestors' Heritage was based on Himmler's desire to create a pedigree for each high-ranking SS man, which was to be crowned with his own coat of arms. Such an intention fit into the general concept of creating a specific

288

ah ches

## MYSTIC SS

national socialist traditions that began to be instilled starting from 1933. To contribute to this undertaking, Himmler set the task for the Ahnenerbe to return the old ritual signs to use. The vanity of the Reichsfuehrer was expressed not only in the fact that he was going to glorify his own ancestors, but also in the fact that he intended to build an intricate family tree of Hitler himself. While compiling the family coats of arms of Paul and Heydrich, Ahnenerbe unexpectedly discovered that the swastika was used not only in Hitler's house coat of arms. but also Himmler. According to them, the Himmler family began to use this symbol in 1522, that is, almost a century before Michael Hitler. It is interesting that this Michael Hitler was automatically credited by SS researchers as the ancestors of the Fuhrer, but there were no grounds for this, and after the war this conclusion was generally recognized as erroneous.

The political direction of the research was obvious. When Himmler set scientific tasks for the Ahnenerbe, he meant that their fulfillment should contribute to the creation of a new German world, and the SS were considered as the cornerstone of this civilization. Mythological excerpts, linked to utilitarian ideology, were to result in special SS settlements, a kind of nursery for the new Germanic race. Mythology meanwhile began to go beyond purely practical tasks. Himmler entrusted the Ahnenerbe with the study of the funeral rites of the ancient Germans. The attention of the Reichs Fuhrer was attracted by the ceremony of making a coffin from wood, which was chosen during the life of a person. According to Himmler, this rite, if it were once again rooted in the traditions of the German people, could become the basis for a new religious cult. Christianity was inferior to the chief of the SS, if only because it distorted the most ancient rites, in which its true roots were allegedly covered. Himmler's primitive views could hardly be called a coherent religious system; rather, they were

10 - 1852 Vasylichenko 289

ANDREY VASYLCHENKO

deification of living nature. The thirteen-month old Germanic calendar was not the result of the study of paganism, but only a confirmation of the "doctrine of the world ice".

It was from this "explosive mixture" of naive intuition and superficial knowledge that new, more specific tasks for the Ahnenerbe began to emerge. For example, Himmler turned his gaze to antiquity. At the end of 1937, while in Italy, the Reichsfuehrer sent Wüst a large letter, which led to a significant expansion of the activities of the Ancestral Succession. The museums of Italy contained many exhibits that attracted the attention of the Reichsfuehrer from an Aryan point of view. Not without a hint of arrogance, Himmler wrote in this letter that the Italians themselves did not pay any attention to them. He wanted to eliminate this shortcoming and instructed Wüst to create a division in the Ahnenerbe, whose task was to search for Indo-Germanic roots in Italy and Greece (!). This task was very important for Himmler, since in fact it meant a revision of all available archaeological information. Two months later, a new structure was created at the Inheritance of the Ancestors - the Department of Classical Philology and the Ancient World. It was headed by the Berlin Antiquities scholar, Associate Professor of Latin Studies Rudolf Till. His task was to show the influence (and not just significant, but decisive) of the Germanic Nordic component on the Mediterranean and the ancient world.

The most paradoxical thing is that many scientists in the Ahnenerbe wanted to preserve the freedom of academic views even under such terrible political pressure. It is not clear how this could happen, if not only the spheres of activity (as a rule, identical to the interests of the Reichsfuehrer), but also the methods of conducting research turned out to be clearly regulated. Thus, for example, it was prescribed that the German studies publications of the Heritage of Ancestors should be simple and correspond to the spirit and understanding of an ordinary German. The example of Heinar Schillig showed the very shaky position of the scientist "at court" of the SS chief. Close to the SS and personally to

290

## MYSTIC SS

Himmler, the rune researcher, was banned from publishing his work because his views did not coincide with those of the Reichsfuehrer. The opinion of an amateur was quite enough to impose a ban on the work of a specialist! All researchers faced a serious choice. It was unrealistic to declare the absurdity of the research if Himmler showed interest in it. Moreover, cooperation with the Ahnenerbe should have meant giving up one's own scientific views. One of the Ahnenerbe employees, Otto Huth, even had to choose between work and his teacher, the philosopher and graphologist Ludwig Kluge. The reason for this was that Kluge's worldview did not correspond to SS standards.

In fact, it turned out that the Ahnenerbe scientists were not only under the pressure of the official duties of an SS man, but also under the yoke of clearly ideologically verified scientific prescriptions. In May 1937, Sievers adopted the concept of the Reichsfuehrer, according to which the Ahnenerbe was a rigid organization whose members were soldered both in the context of science and in the context of politics. Within the Heritage of Ancestors, which was engaged in "political science", public work was supposed to prevail, within the framework of which neither an individual employee, nor a separate subdivision could go their own way. In October 1937, this idea was consolidated by Himmler's order. In it, the President of the Ahnenerbe was instructed to approve all the work of the Ahnenerbe employees before submitting to print. From now on, he was personally responsible (which was in full accordance with the Nazi "Fuehrer principle") for the content and direction of the book, as well as that it should comply with the principles of the SS and the tasks set by the Reichsfuehrer.

Post-war statements by Ahnenerbe employees about that they were free to act was paradoxical in view of such colossal political pressure. So how did things really work?

In general, there were three levels of work in the Heritage of Ancestors. At the first, highest level, Himmler set tasks (often

291

## ANDREY VASYLCHENKO

shenno absurd) before the leadership of the research society. Here, a special talent was required to give them a scientifically sound form. The first persons did everything possible so that the inclinations of the head of the SS did not completely discredit the Ahnenerbe as a scientific research society. Josef Otto Plassmann, editor of the Ahnenerbe Germania, head of the German culture and local folklore research department, recalled after the war: ". As follows from the documents, the second happened much more often than the first, more risky option. Focusing on the amateurish tasks of the Reichsführer, the Ahnenerbe risked sliding down to the level of an organization engaged in pseudo-scientific research. Such, in fact, from the very beginning was the "magic" department of meteorology and astronomy, to which Sievers and Wüst treated with considerable skepticism. It must be understood that this did not prevent Himmler from placing significant hopes on him.

At the second level, the ideological processing of scientific knowledge took place. It was here that dry scientific facts were given political importance. Almost all researchers of society participated in this thankless task. Even the most talented scientists were forced to abandon their own scientific views, turning into ordinary political agitators. And here it is very difficult to draw a line between ordinary naivety and banal opportunism. Each researcher had a variety of aspirations and their own motivations. It is even more difficult to answer the question: which particular scientist was responsible for the usurpation of science by politics? Or is it everyone's fault? Some justification could be that Himmler took every conceivable measure to persuade scientists to agree with the ideological demands of the regime. From a functional point of view, this compromise was useless for a totalitarian regime ("In our Reich, all people are in politics ..."). But for the head of the SS, he had a special,

personal meaning.

292

## MYSTIC SS

This step allowed him to increase his authority among scientists, since his patronage served as a kind of protection against the doctrinairism of individual party leaders who demanded immediate unification and reshaping of traditional science. As an example, one can cite at least the same A. Rosenberg. It should not be forgotten that scientists could be driven by ordinary careerism. At the risk of losing their jobs, being attacked by dogmatists, they chose the lesser of two evils. At least, it then seemed to them that it was Himmler. Having made a compromise, they hoped that they would be able to freely conduct their research in the Ahnenerbe, at least in the area where they coincided with the interests of the Reichsfuehrer. The semi-official institution, which was under the auspices of Himmler, was not controlled by either the German Research Society, or the Imperial Ministry of Education, or any other party and state structures. Only the Ahnenerbe could find money for researchers, provide protection from excessive zealous supporters of the new regime.

Take, for example, the example of Nobel laureate Werner Heisenberg. After 1933, a quarter of physicists, starting with Albert Einstein himself, lost their jobs because they were Jewish or did not accept National Socialism. At this time, Johannes Stark, a supporter of "Aryan" physics, began to fight against "white Jews", those who did not share his views. As such, he considered Heisenberg. In the best style of political denunciations, Stark wrote an article for the Black Corps: "In 1933, Heisenberg, along with Einstein's

Schrödinger and Dirakt - received the Nobel Prize. It was a demonstration by the Jewish-influenced Nobel Committee against National Socialist Germany. This situation can be compared to Ossietzky being rewarded. Heisenberg belongs to the vicegerents of the Jews in the life of the German spirit, who must disappear just like the Jews themselves.

293

#### ANDREY VASYLCHENKO

Such an article in an SS magazine did not bode well for Heisenberg. Ossietzky, the liberal publicist mentioned in it, was already in a concentration camp, where he died later. The Nobel Prize, the protests of intellectuals throughout Europe did not save him. But Heisenberg decided not to surrender to the mercy of fate. He wrote a letter to Himmler, as head of the SS, challenging Stark's accusations and asking for protection. The answer came when the scientist was about to leave Germany. Himmler wrote to the outstanding physicist: "Since you were recommended to me by my family (Himmler's father and Heisenberg's grandfather taught at the same school. — A.V.), I ordered to deal with your case with particular care and strictness. I do not approve of the attacks on you by the Black Corps magazine and will prevent such attacks from being repeated. On the same day that Himmler sent this letter, he ordered Wüst to put Heisenberg on the staff of the Ahnenerbe.

What else motivated scientists? Historians from the scientific research society, for example, could travel abroad without any difficulty. At the same time, the Ahnenerbe seemed to demonstrate that the scientist's trip was not just a scientific event, but a personal task of the Reichsfuehrer SS. And the most important thing is that this society could supply the expedition with machinery, equipment, provisions and money. Most contemporaries believed that only being an SS man could retain at least some freedom of scientific research. No matter how blasphemous and paradoxical it may sound, it really was so. Many scientists, such as Rudolf Till, considered the Ahnenerbe as a kind of "reserve", which could only be entered by swearing allegiance to Himmler. We must not forget that in those years Himmler did not make membership in the SS a prerequisite for joining the "Ancestral Heritage"

Rudolf Till, a man of world renown, was necessary for the Ahnenerbe, if only for other talented scientists to follow him. It was primarily about the scientists of the "old"

hardening.

294

#### MYSTIC SS

And this played a role - many outstanding researchers were subordinate to Till. Among them was the son of the famous neuropathologist from Bonn, 30-year-old Otto Huth. Back in 1932, in his hometown, he defended his dissertation on the history of religion. He began his political activity in 1922 by joining the student organization of the Nazis. Later, he showed an increased interest in the theories of G. Wirth, and in 1934, together with Walter Wüst, he began working for the NSDAP. He got to Ahnenerbe in March 1937 - Sievers personally invited him there. On the one hand, he was attracted by the idea of reviving national roots, but on the other hand, work in the Ahnenerbe gave him a guaranteed income. The last aspect was the most important for O. Hug. In 1936, the scholarship that the German Research Society gave him ended. Then it seemed to him that the Heritage of Ancestors could become a springboard for his scientific career - then many thought so. At first, he performed many functions: he helped Plassmann publish the journal Germania, worked in Wirth's department for the study of writing and symbolism. Huth was skeptical of his projects. In addition, he immediately became the most important employee of the department for the study of folk legends, fairy tales and sagas. There he was responsible for compiling the bibliography of the "Collection of German Parody Tales" and

revealing fairy-tale elements in prehistoric monuments and rituals. Plassmann's department with assistance

Uta coped with the tasks set so successfully that in 1938 he received the "Central Archive of German Folk Tales" controlled by the German Research Society.

In 1938, on the advice of Wüst, the ethnographer from Königsberg Heinrich Garmyants, a 34-year-old student of Walter Simers, joined the Ahnenerbe. He did not join Himmler's research society because he was looking for a livelihood. He had a not-bad job. Since April 1937, he worked in the Imperial Ministry of Education and, in addition, led the implementation of the road

295

#### ANDREY VASYLCHENKO

the ongoing project to compile the "Atlas of German Ethnography", carried out with the assistance of the German Research Society. As you can see, he did not need Himmler's support to realize his own plans. Especially since in the autumn of 1938 he became the head of one of the departments of Frankfurt University. So why did he join Ancestral Legacy? Most likely, the reason was that he was afraid of A. Rosenberg, whom he called Rosenzweig behind his back! The Garmyants were seriously frightened by the promises to take away from him a profitable and prestigious project - the Atlas of German Ethnography. Apparently, therefore, Garmyants, like many others, decided to seek protection from the Reichsfuehrer SS. It is now known that Genrikh Garmyants was not only loyal to the new regime, he was a convinced Nazi who quite sincerely sympathized with the SS. He joined this organization in the late 1920s. In 1931, he was one of the 14 leaders of the "security detachments" in Königsberg. After Hitler came to power, Garmyants, for unknown reasons, left the ranks of Himmler's "black guard". In the autumn of 1938, he joined the SS for the second time. Such actions suggest that Garmyants was not just a scientist, but one of the prominent representatives of the Nazi regime. Subsequent events will show that this is not mere speculation. But in 1938 he saw in the Ahnenerbe only a scientific organization. The employees of Heritage of Ancestors treated their new colleague very well. He seemed to them "a very attractive, slightly lax and absolutely non-bureaucratic type." Garmyants himself coped with the task of creating a new department of German ethnography and folklore, which he combined with his own department in Frankfurt am Main. This process was strongly influenced by Wust, who planned to introduce Garmyants to the directorate of the "fabulous" department of the Ahnenerbe at all costs. The level of influence of Garmyants in the "Heritage of the Ancestors" was indicated by what, for me

1C German translates as "pink gnome".

296

#### MYSTIC SS

to the opinion of many employees of the society, it was he who saved them from Wirth's "far-fetched fantasies". -

One can only wonder why, in an effort to acquire scientific respectability, the research society continued to hire people who, in their abilities and potential, were very far from the new ideal of an educated SS man? They looked more like dilettantes from Hermann Wirth's entourage. The answer lies in the fact that Heritage of the Ancestors did not set itself purely academic goals from the very beginning; on the contrary, it tried to bring to light very specific themes.

In March 1937, SS-Sturmbannführer Karl Theodor Weigel, who had previously headed the Office for the Study of Symbols in the German Research Society, came to the Ahnenerbe. He represented the type of researcher who, although he did not have an academic education, successfully

used his own intuition. This helped him write several popular works accessible to the general reader. Weigel was not even an analyst, most likely he was a collector of information - in his field expeditions he used only a camera. With competent scientific guidance, he could be quite a good technical assistant. There was always a place for such people in the Ahnenerbe. Weigel's entry into the Heritage of the Ancestors led to him taking over all the archives of the department for the study of writing and symbolism, which Wirth had previously headed. Together with Weigel, his employees from the German Research Society were also transferred to this department. This, of course, did not contribute to the establishment of friendly relations between Wirth and Weigel. Their relationship was also aggravated because Weigel claimed to be the head of the department. But this was out of the question. Even after Wirth's exile, Weigel was only concerned with photographing landscapes and cataloging available information. The scientific processing of the collected materials had to be carried out by professional scientists.

297

#### ANDREY VASYLCHENKO

Much the same was the case with Karl Konral Ruppel, an uneducated researcher. He was engaged in the study of home, family and tribal coats of arms. Ruppel became an employee of the Ahnenerbe in the summer of 1937. He mainly collected and organized various German family coats of arms. Given the desire of the Reichsfuehrer to provide each SS man with his own coat of arms, this work was given special importance. From that time on, he and three of his co-workers were engaged exclusively in collecting the symbols of the German lands, and after the Anschluss of Austria, the Austrian coats of arms. In the autumn of 1938, Wüst, as President of the society, addressed the public, urging them to get involved in this activity. In the autumn of 1937, Ruppel, having become the head of the department of heraldry and family emblems, even applied for a Ph.D. In 1938, he was also appointed "editor" of the research project "Forest and Tree", the purpose of which was to attract qualified scientists. If you look at the financial side of this enterprise, you could see that by this time most of the organizations of the Reich had to contribute in every possible way to the implementation of grandiose plans that were carried out under the scientific guidance of the Heritage of Ancestors. So, for example, books from the project "Forest and Tree in the Aryan-Germanic Spiritual History and Culture" were published in 1937 by the Imperial Forestry. In general, the grandiose financing of this project (250 thousand Reichsmarks) was to be presented within three years by the following structures: the Imperial Forestry, the Imperial Food Cabinet and the Imperial

research council.

Such cooperation seemed quite justified. Hermann Goering, as head of the Imperial Forestry, was responsible not only for the economic, but also for the cultural aspects of forest protection. Goering reduced his views on forest land to the idea that "the forest should again become the property of the whole people, as in the days of our German ancestors." Words about "Germanic ancestors" allowed

298

#### MYSTIC SS

Himmler to suggest that Goering was competent in matters of history and showed interest in the activities of the Heritage of the Ancestors. In the Imperial Food Cabinet, several different views were held regarding the forest lands of Germany. In the main department of the P E of the Imperial leader of the forest peasants, tench was considered from the point of view of their agrarian economic use. But what is this third structure that helped in the implementation of this project?

In March 1937, General Karl Becker created the Imperial Research Council, which became one of the divisions of the German Research Society. Head of the Special



Professor Eberls became the head of the study of forests and trees. In December 1937, Eberts reported to Becker that he was ready to allocate 20,000 Reichsmarks for the project next year.

Why did Ahnenerbe agree to such cooperation? Everything is very simple - the research society, as always, lacked its own funds. In addition, the implementation of the project "Forest and Tree in the Arrian-Germanic Spiritual History and Culture" allowed the Ahnenerbe to attract new employees. A special commission, consisting of Sievers, Wüst and representatives of interested organizations, was to select four dozen out of one hundred and seventy-five people who would occupy insignificant positions in the Ancestral Heritage. But one must not assume that they were amateurs. Among those selected were luminaries such as the legal historian Karl August Eckhardt (subject: "Forest and Trees: A Collection of Sources"). The monthly salary of these employees varied and fluctuated between 50 and 600 Reichsmarks. It was decided that the case studies that resulted in the above series of books should be strictly academic, but public and documented. The Eckhardt collection also had to be understandable to everyone. Thanks to such cooperation, the Ahnenerbe planned to avoid unnecessary financial expenses.

299

#### ANDREY VASYLCHENKO

At the same time, Heritage of Ancestors attempted to create a 50-volume Dictionary of German Studies, which was supposed to explain such concepts as "Weapon", "ceramics", "domestic art" and even "sexual problems of men and women". This project was a reflection of the extremes to which Himmler's research society threw. On the one hand, it was supposed to attract the best specialists on the designated topics, but, on the other hand, Himmler believed that all of them should not express their opinions, but be guided by worldview settings. If we add the lack of funding to such a murky concept, it becomes clear why many employees of the Heritage of Ancestors began to think about special support for the German Research Society. you are the German people." And some were going to move to the positions of ordinary librarians and archivists. As a result, work on the creation of a dictionary began under the guidance of a connoisseur of German dialects and linguist Bruno Schweitzer, whose department of Germanic philology and folklore was located in Detmold.

Ahnenerbe associated further acquisition of scientific authority in the scientific world with the organization of expeditions and research trips abroad. The first step was taken in 1935-1936, when Wirth traveled to Scandinavia, but the results of these trips turned out to be highly controversial. Before the war, the organization of such expeditions was problematic. There were two reasons for this: firstly, the lack of necessary specialists, and secondly, the same financial problem. Because of this, plans for expeditions to Greenland and Africa collapsed. The research trip of the linguist Schweitzer to Iceland remained only on paper, while Grönhagen's expedition to Finland did not bring any significant results. Professor Altheim's trips to the Middle East, where the scientist tried to find evidence of the conflicts of the Germanic, Illian and Iranian peoples with the Semitic tribes, paid

300

#### MYSTIC SS

were taken from the personal cash desk of the Reichsfuehrer SS. These trips made Altheim, known at that time only thanks to the Forest and Trees series, the star of the Ahnenerbe.

During this period, the Ahnenerbe was much more fortunate with the SS excavations. Here everything turned out to be organized at the highest level. Already in 1934, Himmler, as Chairman of the Board of the Externstein Institution, began to help the Münster professor Julius

Andrew, who in 1935 began excavations in the town of Bensberg near Cologne. Subsequently, he spent a long time excavating Altkrisburg in East Prussia, where, according to Himmler, he unearthed five Gothic and early Germanic cultural layers. At the end of 1936, Gustav Rick, a historian from the University of Tübingen, began excavations of South German mounds near the town of Sigmaringen; in May 1957, he reported to Himmler that the discovery stage was complete. In August of the same year, the Reichsfuehrer SS turned his attention to the excavations of Professor Schmidt in the vicinity of the city of Ingolstadt. In addition, the Austrian SS men also conducted illegal excavations. Their work was supervised by Rolf Höhne. At the beginning of 1937, R. Höhne moved from RUSH to Himmler's Personal Headquarters. Here he was given the task of organizing a study of the surroundings of Quedlinburg Castle in order to find the missing remains of Henry I. His venture was a success, as he found a skeleton that supposedly belonged to the legendary king. It didn't matter to the Reichsfuehrer whether it was Heinrich Gili or not. On July 2, 1987, he intended to carry out the burial of the remains. Hyune's conscience was clearly not clear. At least there were a few facts about it. RUSHHA had its own staff of anthropologists, but Höhne did not give them the skull of the alleged king for study. Instead, he invited the venerable medievalist Karl Erdmann, who in 1941 published an extensive account of his research. In this report, the scientist spoke about the authenticity of the remains, but it became

301

#### ANDREY VASYLCHENKO

be, and the "holiness" of the burial. Höhne, meanwhile, continued his excavations.

Now one can treat these projects with a certain skepticism. Nevertheless, this archaeological experience was useful to the SS when studying the early medieval trading center of Haithabu, which lay on the border with Denmark, just south of the city of Schleswig. The head of this brilliant (I'm not afraid to use the word) project was a friend of Alexander Langsdorff, Privatdozent from the University of Kiel, Herbert Jankun. Back in 1930, he asked the Berlin Archaeological Institute for permission to start excavations, but received it only four years later. Then Hans Reinert tried to take their implementation under his own control. At first, Yankun did not resist - the lack of finances affected. But when Jankun realized that he was in danger of losing the fruits of his labors, he decided to accept Himmler's patronage. As a result, in 1937 he received not only a powerful trump card in dealing with government agencies, but also sufficient funding. At the end of 1937, Himmler declared that it was necessary to expand the excavation area, mainly at the expense of neighboring peasant lands, and put the work in Haithaba on a wider base. To make this possible, the head of the SS put serious pressure on the Imperial Ministry of Education.

In 1938, Ahnenerbe research reached a fundamentally new level. Himmler ordered that all SS raskogki should be carried out within the framework of the activities of the research society. Herbert Yankun, who by that time had become a well-known scientist, had very high hopes for the Heritage of Ancestors. In turn, Sievers, in his letter to Matilda Merck, who still continued to provide assistance to the Ahnenerbe, reported that, first of all, it was necessary to continue excavations in Haithaba. The leadership of the Ahnenerbe insisted on some personnel changes. For example, R. Höhne, head of the excavation department at Himmler's headquarters, did not suit Sievers and Wüst. As later evidence

302

#### MYSTIC SS

The employees of Heritage were at the Nuremberg trials, they were embarrassed by the fact that Höhne was a supporter of non-professional science, prone to adventurous conclusions a la Wirth. His stay in the academic environment could not last long. In May 1938, Höhne was forced to leave his post. He was succeeded by a professor from the Personal Staff of the Reichsführer SS Hans Schleif. Thanks to his efforts and the authority of Yankun, the department of excavations in

Ahnenerbe has become a powerful and well-organized structure. Later, many eminent scientists were attracted to cooperation, who were supposed to help process the results of the excavations. Among them was Ernst Schütrumpf, who was supposed to conduct a microanalysis of the finds. These employees reported directly to Asin Bomers and Hans Schleif, who led the excavation department. Schleif, meanwhile, was already planning a new grandiose archaeological project - excavations of the so-called "throne of Kriemhild" <sup>1</sup>. Jankun himself, although he was henceforth an employee of Himmler's headquarters, tried to maintain professional ethics and supranationality in his work. For excavations in

<sup>1</sup> The old Roman stone quarry near Mainz has been given the conventional name of the Kriemhild trail. Here, in the period from 190 to 240, the 22nd Roman legion was located. This object attracted historians by the fact that 37 images of symbols and 14 inscriptions were applied to its walls. It is worth noting immediately that the images were made at a low artistic level, and the nadnism contained spelling errors (obviously, they were left by those Roman soldiers who worked in the quarry). Of particular interest to Apeperbe and the pacists, the "throne" was attracted simply by one reason - on its walls, among other things, two swastikas were depicted. The leadership of the SS wanted to see this stone quarry as a cult object of the Germans and to equip it as one of the places of the "national socialist" pilgrimage. that the "path of Kriemhild" was the center of sun worship. Not daring to dispute the fact that the quarry was nevertheless created by the Romans, the hypothesis was accepted that the cult center of the Germans existed here long before the arrival of the Romans. The Roman soldiers, during their long stay here, observed the rites of the Germans and, as a result, inflicted images on the rocks. In addition, images of male and female genital organs were found on the walls of the quarry, which allowed the Nazis to also talk about the fertility cult that flourished here. The study of this monument began in 1884. but it was during the period of the Nazi dictatorship that it became most active.

303

#### ANDREY VASYLCHENKO

Haithaba attracted not only German and Danish, but also Swedish and Ifinian specialists. He, as a scientist of the old formation, explained his decision by the fact that the interests of many Scandinavian countries intersected in Haithaba. These specialists were involved mainly in the localization and inventory of Late German burial grounds. It is noteworthy that the dating of the local "shrine" - the "köping mound" - was carried out by the Swedish specialist Arbman. For a long time, this mound was considered by the locals as a mystical place, a kind of focus of dark power. The importance of the work at Haithaba was evidenced by the fact that in 1938 alone, the research society allocated 25,000 Reichsmarks (38% of all funds allocated for excavations) for their implementation. But even if the Heritage of Ancestors was engaged in scientific activities that were inscribed in the history of archeology, it should not be forgotten that the main tasks of the society continued to be of a purely political nature. In 1938, the Reichsfuehrer SS began to direct the research society towards targets of a military nature. September 1, 1939 was approaching.

As the success of the excavation department grew, its decentralization intensified: SS archaeologists worked in all corners of the Reich. Initially, the Imperial leadership of the society and the department for the study of writing and symbolism were located in Berlin. This was supposed to create normal conditions for the development of the Ahnenerbe - as is known, Berlin was not only the capital of Germany, but also the residence of the Reichsfuehrer SS. But the logical structure of society broke down when, in 1936, Wüst created a department of Indo-Germanic linguistics and cultural studies in Munich, and the Teudt organization, which dealt with Externstein, joined the Ahnenerbe. After that, it was no longer possible to stop the centrifugal process. Now the "Ancestral Heritage" can be compared with a giant spider, whose body was in Berlin, and its legs torn apart spread over the whole of Germany. It seemed that the Ahnenerbe functionaries divided the whole country among themselves: Bavaria was supervised by

304

## MYSTIC SS

Wüst, Franconia - Asin Bomers, Westphalia - Bruno Schweitzer, Frankfurt am Main - Heinrich Garmyants, Kiel - Herbert Jankun, etc. Such fragmentation had a very negative impact on the work of the society - the heads of departments simply lost contact with the Imperial leadership of the society.

Nevertheless, the aggressiveness with which the "struggle of competencies" was going on in Nazi Germany demanded that Himmler be ahead of his rivals. He had to steadily increase his influence on the ground. The main instrument in the implementation of this ideological control, of course, was the SS structures, including the Ahnenerbe. After the Anschluss of Austria, which took place in 1938, Himmler declared that the Ahnenerbe needed to establish work in the Ostmark as soon as possible! The Reichsführer often replaced the organizational interests of Ancestral Heritage with his own ambitions. At first, the representative of the Ahnenerbe in Austria was Professor Otto Hoefler. But for a number of reasons (old age and work in the north of Germany), he asked in April 1938 to be relieved of his post. Looking for a worthy successor, the Imperial leadership of the society ran into a Viennese artist and professor of art history Emirikh Shafran. His work on the Upper Italic Lombards was even published by the Ahnenerbe, which showed a genuine interest in him. The creation of new divisions of the company in Austria led not only to a significant revision of financial plans, but also to the fact that the Ahnenerbe finally lost its clear internal structure.

In May 1938, Himmler allocated 250,000 Reichsmarks for the new southeastern branch of Ancestors' Heritage, most of which was borrowed from the funds of the Salzburg University Association, closed by the Nazis. But a little later

Justmark - so the Nazis used to call the territory of Austria annexed to the Reich.

~ 305

## ANDREY VASYLCHENKO

Saffron left his post, and the Research Center for German Art, opened by him at the Ahnenerbe, was liquidated. What happened?

Firstly, Shafran fell into disgrace due to some economic and financial liberties. For example, he squandered the money allocated for Heritage of the Ancestors in Catholic organizations. which for Himmler was a grave offense. Secondly, after the war, Shafran's widow recalled that there were certain scientific contradictions between her husband and the leadership of the Ahnenerbe. They came to light when discussing Shafran's study "Early Christianity as a Germanic Phenomenon", which in a number of respects did not correspond to the views of Sievers and Wüst. In this work, the researcher did not hide his sympathy for Christianity, which was unacceptable for an SS employee. In addition, the leadership of the research society considered him as a minor, not very gifted scientist. But the most important thing was that Shafran was involved in fraud, and this was quite enough for his discredited.

Already in July 1938, Sievers began to learn the opinion of Austrian scientists about the director of the Institute for the Protection of Cultural and Historical Monuments, Professor Karl Ginhart. It was planned to put him at the head of research on the topic "Germany and Christianity", with an emphasis on the Celtic regions. NoGinhart never became the head of the department in the Ahnenerbe. It seemed that the work of the Heritage of Ancestors in the Ostmark was limited to a few insignificant moments. Only the branch in Salzburg operated stably. Here, Richard Wolfram, a representative of the Imperial leadership of the research society, created with the blessing of Sievers from the affairs of German ethnography, becoming the actual head of the South-Eastern branch. In this

He was assisted in his work by the Benedictine priest Romuald Plumberger, who, in his parish of St. Lambrecht, amassed a gigantic collection of folklore and ethnographic material.

306

## MYSTIC SS

By this time, it became obvious that the Ahnenerbe would expand its activities not only territorially, but also thematically. This was most clearly shown by the activities of the Austrian branch of the Ahnenerbe. At first, the filial acted in the traditional cultural and historical direction for the Heritage of Ancestors. But it was destined to become the center of natural science research. Himmler began to show interest in this field of knowledge as early as 1937. By 1938, the need for natural science research became obvious. In the new edition of the Charter, it was written that the Ahnenerbe "studies the cosmos, spirit, achievements and heritage of the Indo-German world." In the opinion of the Reichsfuehrer, the expansion of the tasks of the research society and the creation of completely new structures did not interfere with the achievement of the original goal. The creation of new research departments showed that the head of the SS, if necessary, quite freely interpreted the initial target settings. After the near world war became a political reality, for many the main task was to solve the problem of new technologies. In this light, the spirit of the ancient Germans looked, to put it mildly, of little relevance.

The increase in the natural science structures of the Heritage of Ancestors led not only to a significant change in the structure of the research society, but also to a decrease in the scientific level of research. After Wirth's expulsion, the problem of amateurs in the humanitarian sector was effectively solved. But in the new departments, dubious figures began to appear again, trying to realize their adventurous plans. In 1938, Inheritance of the Ancestors, in terms of the qualifications of its employees, again acquired an ambiguous character.

The reason for this should be sought in the very nature of the Nazi regime. The Third Reich, like any totalitarian regime, placed the natural sciences in a more privileged position, rather than the humanities. In the Hitlerite empire, this was also true because, having begun secret militarization, the regime was in dire need of

307

## ANDREY VASYLCHENKO

techies. The natural sciences were gaining political importance, since they were supposed to provide the necessary autarky for waging war! Germany. There is a popular belief that the National Socialists contributed to the complete degradation of science. This was not true. The state, universities, and numerous research organizations took care of the scientists involved in new technologies. As a result, they were provided with generous research fellowships and other significant financial resources. If the political views of a scientist did not coincide with the party line, then they simply turned a blind eye to this - it was enough that his abilities helped to solve specific military-political tasks. An example of this attitude is the young rocket scientist Wernher von Braun.

The situation around scientists involved in the natural sciences was also favorably distinguished by the fact that the humanities were obliged to join one of the many party organizations. And here the question arises: what could Ahnenerbe offer to young natural scientists, if they already received support and political immunity in the military industry, universities and the authoritative Berlin society of Kaiser Wilhelm? Highly qualified scholars in the humanities were included in the Heritage of Ancestors because they feared for their own safety or risked being completely isolated. It should not be forgotten that the salary in Ahnenerbe was much lower than in the industry. All this led to the fact that the head of the SS was able to attract little-known researchers whose competence bordered on

quackery, those who had no chance of a professional career. They were inspired by the fantastic ambitions of the Reichsfuehrer, and therefore they were ready to support any of his

Autarky (from the Greek "self-satisfaction") is the creation of a closed economy, independent of external sources, within the framework of a single state.

308

## MYSTIC SS

undertaking. Here, as among the humanities, two categories of researchers could be distinguished: some continued their research, begun long before; others collaborated with the SS for reasons of personal security, prestige, etc.

Pseudo-scientific research was most widely used in the Berlin department of meteorology. In 1938, a new department was formed in the Ahnenerbe - the department of astronomy, created on the basis of the Grunwald Observatory. It was led by Philip Faut. As before, Faut and Skultetus, head of the meteorological department, had to find confirmation for the Reichsfuehrer of the truth of the "doctrine of world ice." Also included in their goals were; observations of the sun, on the basis of which they had to build long-range forecasts; testing the model of the "people's telescope"; explanation of the causes of man-made disasters, for example, a fire on the Hindenburg airship.

But Sievers and Wust did not understand this area of knowledge at all, and therefore Himmler needed an assistant who could oversee this area. His eyes fell on the son of the creator of the "ice theory" Hans Gorbiger. The Reichsfuehrer suggested that he create his own department, which would deal exclusively with the study of ice. Gorbiger refused the idea of creating a new department, but in July 1937 he agreed to head the department of meteorology together with Skultetus. His relations with the staff turned out to be quite strained, and therefore in April 1938 he left his post and went to his native Vienna. Nevertheless, the influence of Horbiger's theory on the Ahnenerbe was obvious. The following facts spoke about this. In the summer of 1938, the official Astronomical Gazette published a positive review of the book by F. Faut, which reflected the semi-delusional views of the Reichsfuehrer. In the autumn of the same year, articles began to appear in many scientific publications hinting that ice could exist in free space, and therefore meteorology should take this into account more conditionally.

309

## ANDREY VASYLCHENKO

In 1938, Himmler declared that henceforth any scientific SS research would have to be controlled by the Ahnenerbe. This made it possible to further expand the activities of the research society. On the one hand, this could not but please Wust and Sievers. But, on the other hand, they saw obvious symptoms that the "Ancestral Heritage" was again turning into a haven for rogues and charlatans. In 1937, Himmler even proposed to arrange an exam for all employees of the Ahnenerbe, the purpose of which was to reveal paranormal abilities. The simplest task was to find underground springs with the help of a vine. Of those who showed some ability, it was planned to create a special department (this happened only during the war years).

In the same 1928, Himmler found his new favorite "toy" - mineralogy. In March 1938, he commissioned Skultetus to study the Austrian copper deposits and provide a justification in terms of the "doctrine of world ice". Following this task, in May 1938, Höhne took out a new structure from his excavation unit - the department of geology and mineralogy. It consisted of only two people who were mainly engaged in the study of medieval alchemy and gold production methods. In addition, in the first half of 1938, during the reorganization

RUSHA Anenerbe was transferred to the departments of land cultivation and development of natural resources. Of these, a new department was created in Salzburg, which was led by Steinhauser. The new division dealt with many problems. One list of them could inspire respect: general theory of karsts!, general geology, military geology, historical retrospective of mining, paleontology, anthropology, topological studies. The fact that the interests of the new department clashed with the competence of other departments did not bother Himmler at all. His

Zharst - phenomena associated with the dissolution of rocks (gypsum, rock salt, etc.) by underwater waters. Karsts are characterized by a complex of underground and surface landforms.

310

MYSTIC SS

R

more concerned with the fact that the departments of the "Heritage of the Ancestors" were as large as possible and they dealt with a variety of issues. In the same goal, the cousin of the wife of the Reichsführer, the botanist Philipp Freiherr, sent a message from Brasilip to Himmler that he would agree to head the botanical structure of the Ahnenerbe Prp on the condition of a monthly salary of 600 Reichsmarks. The idea was embodied in the emergence of a department of zoogeography and zoohistory, which, however, remained only on paper.

The expansion of the scope of activities of the Heritage of Ancestors can hardly be considered planned. In fact, it began when Himmler made a sudden decision in Italy to study antiquity. Despite the fact that the Reichsfuehrer wanted to pursue only far-reaching goals, the tasks he set were of an unsystematic and often random nature. Himmler could not explain to anyone why he made this or that decision.

On the other hand, it was surprising with what zeal Himmler wanted to gain recognition in the scientific world. Often he focused on such minor points that a normal person could hardly seem to have political significance. Many of his entourage spoke about his punctuality, bordering on paranoia: when solving an important matter, he could be distracted from its essence and immersed in secondary details, giving precise instructions. For the rest, he could devote time with surprising naivety to the selection of the Gothic type in which some editions were to be printed. At the same time, he claimed that the Gothic type was invented by Jews, which baffled connoisseurs of medieval letters.

It should be noted that the leadership of the Ahnenerbe was well aware of its dual position: in addition to the "Heritage of the Ancestors", there were several other structures at Himmler's Personal Headquarters that carried out the instructions of the Reichsfuehrer in the field

311

ANDREY VASYLCHENKO

culture. It was not possible to consolidate their own monopoly even when Sievers and Wüst, on their own initiative, renamed the Ahnenerbe from the "research society" into the "SS research society". Who was competing with them? First of all, the structure (later "Office - Munich") under the leadership of SS-Sturmbannführer Professor Dibitsch. She was engaged in economic projects in the field of culture and art, making sketches and product samples for SS factories. Himmler's assistant Alexander Lansgdorf headed his own department. The "Society for the Protection of German Cultural Monuments" took care of various monuments of architecture, which

interested in the head of the SS. These, of course, included Wewelsburg Castle near Paderborn (later it turned into an independent structure), Zaussenhain near Verden, "the house

Glandorp" in Lübeck (Fischstrasse 34), Berghaus SS in Upper Bavaria. Even the excavations of Khaitkhabu were initially patronized by this very society. The "Externstein Institution", which fell into the scope of the Ahnenerbe in 1936, had also been an independent structure under Himmler's headquarters before that. A separate structure of the headquarters was engaged in the "grave of King Henry the First" in the Quedlinburg Church.

1939 Ahnenerbe met, being in an amorphous state. Everyone understood under the "Heritage of the Ancestors" something of their own. The chance to turn society into a monolithic institution was lost.

The beginning of the Second World War radically changed the nature of the activities of the Heritage of Ancestors. During the hostilities, the activities of the hospital's humanitarian departments were frozen. Only the military successes of the Reich were on the agenda, and therefore any research organizations had to deal only with what was supposed to contribute to the victory in World War II. Under these conditions, almost all natural science departments automatically became "military significant",

312

## MYSTIC SS

But less than two years later, Heritage of the Ancestors was able to make the most of Paul Ritterbaum's proclaimed "Military Use of the Humanities" program. The idea was to contribute to the fight against the spiritual values of the enemy. It was at this time that new departments appeared in the Heritage of Ancestors. One of them was headed by the musicologist Anton Quelmalz. At one time he was an employee of the Berlin State Institute for German Musical Research. After he was appointed an employee of the apparatus of the imperial commissar for the strengthening of the German people, Wüst made him an offer to become an employee of the Heritage of Ancestors. Wüst planned that after the war a department for the study of Indo-Germanic music would be created in the Ahnenerbe. As early as 1942, Sievers began to probe the ground to make musical research a task suitable for military policy. In June 1943, he once again emphasized the importance of Quelmalz's musical studies - the department of folk music (as he called the structure that had to be created) had to solve a number of tasks set by Himmler in the role of an imperial commissar. Among them, Sievers highlighted the following: the processing of materials brought from the occupied territories; the formation of a folk music library of all Germanic and German nationalities, in which special emphasis was placed on the Germans who were outside Germany. Also in 1943, Quelmalz was formally appointed head of the new department of the Ahnenerbe, and his group for the study of German cultural history was included in the activities of the "Military Use of the Humanities" program. The annual budget of the new department was 20,000 Reichsmarks. At first, Quelmalz combined work in the Heritage of Ancestors and teaching at the University of Berlin, but this did not last long - he was soon moved to the Weischenfeld camp, where he lived and worked until the spring of 1945.

In the autumn of 1942, Walter Wüst, with some apprehension, created another new department - Applied Linguistic Sociology.

313

## ANDREY VASYLCHENKO

gee. The task to be carried out by the personnel of this department was not of a scientific nature. The SS men were charged with the duty to develop practical measures in the field of the "new people's policy". The result of this work was the idea of creating "secret political and linguistic directorates" under the patronage of the Imperial Commissariat for the Strengthening of the German People. But even then, no one doubted the suspiciousness of the new "scientific" discipline. Apparently, "linguistic sociology" meant a direct functional connection between language, people and politics. Sievers in a narrow circle has repeatedly complained about the pseudo-scientific nature of linguistic sociology.



A man known in certain circles under several names was appointed head of the new department. Since 1930, he himself called himself Georg Schmidt-Rohr. This surname in 1937 became his official name. This man was born in 1890. His father's name was Richard Schmidt. Georg borrowed the second part of the surname from his wife, Ruth Rohr, whom he married in 1919. George himself from his youth showed interest in public life. In 1907, he became an active participant in the youth soil movement "Migratory Birds" ("Wandervogel"). In this organization, he even became a middle manager. His experience in working with young people came in handy during the years of the Weimar Republic, when Georg Schmidt was invited to the government as a consultant on youth organizations. But he owed his fame to completely different circumstances. One of the young veterans of the world war, he was obsessed with the ideas of rebuilding the world. Together with his brother-soldier Georg wrote in 1917 a scientific propaganda work intended for the Russian occupied territories. This work had a very prophetic title: "What must be done to prevent the coming revolution?" In it, the young author intended to use linguistics for practical political purposes. Public activity and innovative developments are not

314

## MYSTIC SS

allowed him to perish in the cycle of events of the Weimar Republic. In the early 1920s, Georg Schmidt-Rohr took an active part in the activities of the Prussian Ministry for Education and Religions. In 1926 he contributed to the establishment of the German Pedagogical Academy. In 1932 he published his monograph "Language as a figurative means of the nation". But after the Nazis came to power, the tone and emphasis in this work had to be greatly changed. Now this work was called simply "Mother tongue". But such opportunism did not bring Georg Schmidt-Rohr success. The book was heavily criticized by the Nazis. Even the intercession of Karl Haushofer and Hugo Bruckmann, people who largely contributed to Nazism at the stage of its inception, did not save Georg. For almost ten years, George lived in obscurity. In this regard, the step that Himmler took by appointing Schmidt Rohr in 1943 as the head of one of the departments of the Heritage of Ancestors is more than surprising. His life was cut short in 1945 during street fighting, in which Schmidt-Rohr took part as the head of one of the divisions of the "Volkssturm" - the people's militia, created in the last days of the Third Reich.

We have received several documents on the activities of the Department of Applied Linguistic Sociology. What was the idea behind this new science? What tasks were to be performed by Schmidt-Rohr within the framework of the SS "Heritage of the Ancestors"?

This researcher himself assumed that language and writing were no less effective weapons than tanks and guns. It's just that the impact of these linguistic factors was more indirect, implicit. The German language seemed to him an important tool for strengthening the "New European Empire". For him, the German language was a means of communication between representatives of various nationalities who stood under the banner of Hitler. It was the German language that was supposed to bind together volunteers from Holland, Ukraine, Latvia, contributing to the formation

315

## ANDREY VASYLCHENKO

vision of a new European space. The use of the German language in the occupied territories as the main means of communication was supposed to undermine the resistance of the discontented. Moreover, in the "Germanic countries" (Flanders, Norway, Belgium, Holland) he had to solder together the peoples of these areas. Gradually the position of the German language

as the dominant one should automatically lead to the formation of a new national community.

If we turn to an example that is close to ours, the linguistic policy in the occupied Russian territories, then Schmidt-Rohr proposed a whole range of measures, from the development of a special Germanized script and alphabet to the establishment of a specific language morphology. Or another example. The English language, as a global political factor, was supposed to declare a form of war. Victory in this linguistic war should contribute to the decline and collapse of the British Empire.

The leadership of this global process was to be carried out by the already mentioned "secret political-linguistic departments". In the depths of these institutions, the tactics of "linguistic battles" were to be developed. But if it seemed to some of the readers that all the activities of the Department of Applied Linguistic Sociology were reduced exclusively to linguistic tasks, then this is not true. The assertion of the German language in the vastness of Europe was just a means to change the mentality, the essence of the European peoples. In modern terms, the department of Georg Schmidt-Rohr was supposed to carry out some kind of political neuro-linguistic programming (NLP), facing the whole of Europe.

Other, no less important political tasks were dealt with by SS officer Kurt Wessely, who in February 1942 headed the sector for the study of "military borders" in the Ahnenerbe. These works were due to Himmler's idea of creating a military

316

## MYSTIC SS

peasant settlements, which were supposed to protect the "Central European German living space". Wessely, as an expert on border policy, had to pick up the necessary historical parallels. As an object for study, he took two Russian examples: Cossack settlements and Arakcheev's idea! about military settlements, where the inhabitants would be engaged in both military training and agricultural work. It was the clearest example of how applied historical research was understood in the SS. For his research, Wessely received 150 Reichsmarks every month (to be honest, a very small amount).

It is obvious that the need for the above studies was determined personally by the Reichsfuehrer SS, and therefore they could not simply be brushed aside. It is also clear that the scientific value of these works declined in direct proportion to how important they were to military policy. But for Heritage of Ancestors, this was not an innovation. During the war years, a tendency began to prevail, which manifested itself even before 1939, to give preference to practical research, relegating their purely scientific aspect to the background,

During the Second World War, Ancestral Heritage attached considerable importance to racial studies, which within the SS became a separate science - "racial studies". Himmler had long been fascinated by questions of racial politics - now such a need was dictated to him by the post of Reichskommissar for the strengthening of the German people. Therefore, it is not surprising that such tasks were often set before the "Heritage of the Ancestors": the interest of the Reichsfuehrer SS in biological anthropology grew from year to year. The former poultry farmer tried to develop and introduce new forms of conservation and selection of the German race. His thoughts about purifying the race were rooted in the idea of "getting rid of the non-Aryan" (originally Hebrew)

Arakcheev Alexey Andreevich (1769 - 1834), General of Artillery In 1808 - 1810 Minister of War of the Russian Empire. In 1815-1825 he was a confidant of Emperor Alexander I.

317

## ANDREY VASYLCHENKO

Reyskoy) blood. The Lebensborn selection association was the other side of the coin of the Auschwitz-type extermination camps. Initially, Lebensborn was supposed to help unmarried women give birth and raise children. Himmler's personal physician, Kersten, led him to the idea that the "originators" of these children should have been exclusively outstanding and racially complete men. These functions were supposed to be imposed on them after the end of the war. The reproduction of the German man went beyond all conceivable limits - the moral aspect was completely absent in this idea, it was dominated by pure biologism. Himmler, himself the father of two illegitimate children, entrusted the development of this selection and political project to the Ahnenerbe. Many paid attention to his pornographic accent, which, despite the hypocrisy of the layman in the Third Reich, was inherent in Heinrich Himmler. The head of the SS, relying on genetics, even tried to act as a theorist of sexual relations.

The tasks that Himmler set in this regard were not so much absurd as perverted. He personally ordered that Ahnenerbe cooperate with Lebensborn in the framework of the study of the topic "Legal Aspects of Ancient Germanic Rites in the Field of Marriage". This outwardly harmless topic was supposed to promote the appearance of illegitimate children. Himmler himself flatly denied the traditional view that among the illegitimate children there are an equal number of talented and mediocre children. Wishing to introduce his thesis to the masses, he ordered that a study be prepared in the "Heritage of the Ancestors" with a long and strange title: "Biography of great people to whom Germany and Europe are indebted, who had an illegitimate origin or were in large families." Following his delusional ideas and subjective sympathies, he tried to cultivate in Lebensborn a type of person who had a Greek nose, and the Ahnenerbe had to explain why this type had a Greek nose and where it came from in Germany. He even offered to recruit

318

PINK EIIOVIV

MYSTIC SS

to introduce into the Waffen SS people with just such a profile, which should have simplified the task of studying their physical and mental characteristics.

Meanwhile, back in September 1942, Himmler ordered that the "Heritage of the Ancestors" establish close ties with the gypsies! Yes, yes, with the gypsies, who were driven by the thousands into concentration camps. Then Himmler was struck by a new "genetic" idea - the gypsies were the direct descendants of the ancient Indo-Germanic ethnic group (Wüst once expressed this idea)! But here the Reichsfuehrer divided the gypsies into Indo-Germanic descendants and asocial gypsy hybrids, who, according to his views, were subject to complete eradication in the German environment. He believed that the positive, "Aryan" gypsies had to be settled. To confirm this more than dubious assumption, the orientalist from the Heritage of Ancestors had to study the language and customs of the gypsies. But Christian then worked hard on his dissertation, and therefore instructed his assistant Knobloch to carry out all the necessary work. In the camps, in conversations with the gypsies, Knobloch encountered insurmountable difficulties (the easiest of them was their unwillingness to communicate with the SS men about their religious ideas). As a result, the work stalled and slowly came to naught.

The same was the case with the study of figurines of "full Venuses" from Wisternitz and Willendorf!. In the autumn of 1941, Himmler discovered images of these figures in one of the Italian publications. Symbolizing the female essence, they were depicted with large hips and buttocks, clear signs of pregnancy. Oznaco

The Willendorf Venus" is a female figurine made of dense fine-grained limestone, 11 cm, aurignac. Found in Austria, in the town of Willendorf on the left bank of the Danube in 1908.

Stored in the Vienna Museum of Natural History. This figurine is still very far from a real resemblance to the human body. All "Paleolithic Venuses" have common features: enlarged hips, abdomen and breasts, lack of feet. The primitive sculptors were not even interested in facial features. The task of the first sculptors was to create a generalized image of a woman-mother, a symbol of fertility and the keeper of the hearth, which they successfully achieved.

319

ANDREY VASYLCHENKO Fr.

Having looked at the image of primitive Venuses, the SS Reichsfuehrer immediately suggested that since different peoples had a similar ideal of a woman, there must have been a certain connection between primitive tribes. He instructed Ahnenerbe to create a map that would indicate the places of finds of the Paleolithic Venuses. Here he was driven not at all by archaeological interest. Having discovered similar products among a number of African tribes, he wanted to prove that they did not always live on the black continent, but were forced out of Europe by some circumstances. As such, he assumed climate change, the onslaught of the "Aryan" Cro-Magnons (!!) or other northern tribes. Himmler's idea was simple: he hoped to obtain evidence that the Negroid race in ancient times lived in more northern latitudes, but in the course of the "struggle for existence" was pushed south by the Nordic race. This was supposed to show the clear superiority of the race of the northern masters over the dark-skinned tribes. He was so carried away by this idea that he even believed that the appearance of his idea would be a historical milestone in the cause of racial studies. The comments of the Ahnenerbe functionaries turned out to be more restrained and less optimistic. Otto Hug almost immediately reported that the figures of Venus are ideals, and not at all a reflection of naturalistic ideas about man, and therefore could not indicate the pomp of North African women. But in order to somehow support Himmler's idea, he said that, according to the conclusions made in 1937 by Leonard Franz, in the Neolithic period there could be some kind of cultural relationship between the tribes of South-Eastern Europe and the tribes of Western Asia. The answer of Dr. A. Bomers, who personally excavated the Lower Visternitz site, was even more restrained. He emphasized that he did not see any conditioned connection between the figurines from Wisternitz and the rest of the primitive Venuses. In January 1942, Wüst decided to make a banal reply in which he said that since it was impossible to carry out field work in Africa during the war years, he would prefer to

| 320

MYSTIC SS

deal with this issue after its completion. As an alternative, he proposed to carry out anthropological research in the POW camps, which could confirm the authenticity of Himmler's thesis.

Only one person managed to give hope to the Reichsfuehrer SS with his recall. It turned out to be the ethnographer Bruno Beger, who not only agreed that the figurines of Venus should be used to recreate a true picture of the ancient world, but even established family ties between Jews and African tribes based on their "study"! This conclusion actually eclipsed Venus themselves. "The connection between the Hogtentots, North African and Middle Eastern tribes is undeniable," Beger wrote in his review. "Among the Jews, there is often a strong development of the gluteal muscle, which reminds us of the bodily constitution of the Goth-tentots and Bushmen. It can be assumed that, in addition to the Eastern and Western Asian race, the Jews also reflected the Negroid. Beger was not limited to just "scientific" conclusions, he believed that it would be advisable to study the bodily constitution of the Jews who were in concentration camps and ghettos.

It was the energetic Beger who pushed forward the racial studies that Heir to the Ancestors could never have begun. This researcher began his activity in the Main Directorate

SS on Race and Settlement, where he developed ideas that he then presented in a review to Himmler. In the course of the reorganization of the Ruskha, which took place in 1937, he was also transferred to the Personal Staff of the Reichsfuehrer. In 1938-1939, he participated in the Tibetan expedition of Ernst Schaefer. As an anthropologist student, he was responsible for the collection and processing of ethnographic material during it. Like Schaefer, in 1940 he finally moved to the Ahnenerbe. Here, in contrast to many members of the natural science departments, his longstanding acquaintance with Heinrich Himmler stood out. Working in the Department of Central Asia and Expeditions, created personally by Schaefer, he was engaged in the processing of Tibetan finds, for which he was

11 - 1852 Vasylichenko 321

## ANDREY VASYLCHENKO

assigned to the Waffen SS and received a reservation that saved him from the front. At the same time, he completed an ethnographic dissertation in Berlin, which he wrote under the guidance of the prominent scholar Ludwig Ferdinand Clauss.

But in Ahnenerbe he realized himself not as an ethnographer, but as an anthropologist. As early as 1942, the Progressive Plan for the Neutralization of the Russian Race was developed at the Headquarters of the High Command by the Berlin professor Wolfgang Abel. According to this plan, the population of northern Russia had to be Germanized, and the rest to be evicted to Siberia. In 1943, after examining 7,000 Soviet prisoners of war, at the request of Schaefer, Bruno Beger had to take care of its revision. The imperial head of the research society, Sievers, supported this proposal (apparently, he hoped to transfer the Abel research complex to the Ahnenerbe). He himself was firmly convinced that the majority of Russians were the result of the influence of the European component on the Mongoloids. But on the other hand, he agreed that some of the Russians retained an undoubted kinship with the Old European group. Such clarifications were needed not only in order to make them science-intensive, but also in order to use part of the Russian population as a labor force after the victory of Germany.

But before embarking on the implementation of the "Russian" project, he needed a lot of research, primarily medical. At that time, the Strasbourg professor of anatomy August Hirt worked at the Ahnenerbe (it was at his request that 150 Jews were exterminated in Auschwitz for anatomical purposes). In May 1943, Sievers wrote to Himmler's assistant Brandt that, according to Obersturmbannführer Eichmann, there was "suitable material in Auschwitz that allowed appropriate anthropological research to be carried out." On June 6, 1943, Bruno Beger went to a concentration camp to take anthropological measurements. At the same time, he used his presence in the camp to engage in other

322

## MYSTIC SS

another thing: the study of Soviet Asians, as he called them, "Mongols" (he found only four in Auschwitz). After the war, he testified that, as one of the few SS specialists, he was "struck by the anthropological diversity of the Jews" whom he first encountered at Auschwitz.

Beger managed to make a breakthrough - he became the main expert on racial and anthropological studies of the Ahnenerbe. In the autumn of 1943, he tried to carry out his old project again - to study "alien" races in military conditions. He himself suggested to Himmler that he send his former supervisor L.F. Klaus to the front to learn how the different races performed in combat. In the future, these conclusions were to be taken into account when planning military operations.

The fact that the student was going to send his teacher to the Eastern Front was the result of one delicate situation from which Beger tried to get out. Klaus's fate was prepared

to all public figures who naively believed that alone, without support and coordination with the party, they could correct the dominant ideology. Klauss, hounded by the dogmatist Rosenberg for his unorthodox views on anthropological matters, was forced to leave the University of Berlin; his writings were no longer published - in fact, he was even expelled from the NSDAP. It should not be forgotten that at the same time he remained a very famous person who continued to adhere to racial pdeology. In 1921, at the age of 29, he published a translation of the Edda, which was then frequently quoted in numerous nationalist and Nazi writings. In 1932, he drew attention to himself by publishing the book Northern Soul. An Introduction to Racial Psychology".

Outwardly, it seemed that this book replicated the generally accepted views of the Nazis about "Nordic superiority." Indeed, one could read about the "northern superman" in this book, but the ideas presented in it turned out to be somewhat different, not

323

ANDREY VASYLCHENKO

A

wish, which were laid in the basis of the ideology of National Socialism. Firstly, the author attributed to the obscure term "soul" a much greater biological meaning than the writers allowed themselves. Secondly, he interpreted the concept of "Nordic" very figuratively. "Nordic" was for him a synonym for the beautiful, sublime and noble: he did not even rule out the possibility of meeting the "Nordic type" in the southern latitudes. In his book, he drew a heretical conclusion for the Nazis - he ranked not only the Arabs, but the entire Semitic group as a "Nordic type". In his next book, Race and Soul, published in 1934, he explored national and international psychology. Klauss repeated his Manichaeian play of shadow and light. He again did not extend the notorious Nordicism exclusively to the Germanic world. Having lived for a long time in the East among the poor, Klauss described his meeting with the Moroccan Jews, who, in his opinion, "traveling to eternity, acquired the Nordic style." Let me quote a small passage from this book: "There are three misconceptions, with the help of which every time they try to drive a wedge between us and our neighbors. Firstly, one gets the impression that the German racial theory assesses each race as a teacher evaluates his students, i.e., it ranks the races in order, assigning the first place to the Nordic race ... The second misconception: from the point of view of German science one race supposedly differs from another in that one race has certain qualities, and the other has others... The third misconception is the identification of the German people with the Nordic race. But the German people is the result of a mixture of several races.

It is not surprising that such views were flatly rejected by the leadership of the NSDAP and the "Nordic prophets". For the inconsistency of his personal views with the party doctrine, Klauss was expelled from the NSDAP. It happened on March 28, 1941, during a dispute with Rosenberg in Frankfurt. From that time on, Klaus's life was in danger, usually Rosenberg did not forgive such freely

324

MYSTIC SS

stei in the sphere of ideology. Klauss had only one visible way out: to repent and go over to the side of the dogmatist Reichsleiter.

In this situation, Himmler took a risky step. He wrote a letter to Martin Bormann, in which he took the side of Klaus and attacked the party plebeians with criticism. His main argument was that, despite some discrepancies between Klaus's views and the doctrine of the NSDAP, he, as a scientifically established person, should not be included in the camp of the enemies of the party. Caught between a rock and a hard place, Klauss had better go to the front, where Beger

invited him to study the fighting qualities of various races. At the beginning of 1944, both the teacher and the student were placed at the disposal of SS-Standartenführer Kurt Egger. But it turned out that in conditions when the Red Army was developing a victorious offensive to the West, the study of Russian soldiers was more than problematic and unsafe. Therefore, it was decided to send researchers to the South-Eastern Front in order to study Tito's partisans in the Balkans. The result of these developments was to be the "Rules for the exploitation of alien peoples." They planned to answer several fundamental questions: how do foreigners see the Germans and what do they think of them? How do the Germans themselves see foreigners?

We can safely say that racial psychology was not some new branch of science. Rather, it was a repetition of old Nazi prejudices. At least the conclusions drawn spoke of this. The inhabitants of the Balkans Beger and Klaus attributed to the type of people who bore the oriental imprint. Therefore, they argued, power in this region should be established firmly and even harshly, as the Turks used to do.

Returning from the Balkans, Beger again took up the study of Soviet prisoners of war from Central Asia. In this case, the anthropological measurements were no longer carried out by him himself - this was entrusted to the anthropologist Rudolf Troyan. In June 1944, this activity was continued in the Heftling women's concentration camp and Asian

325

ANDREY VASYLCHENKO

SS formations. Summing up the Ahnenerbe's racial studies, it must be said that not only did they not have any scientific significance, but they did not give any practical results either.

Ethnographers today argue that the applied racial studies of Beger, Klaus, and Troyan could never produce valuable results, since they were themselves Nazi pseudoscience. The constant use of the concepts of "race", "Jewish", "Aryan", "folk", "racial soul" borrowed from the ideology, to a certain extent, led to blindness, the victims of which fell Ahnenerbe anthropologists and ethnographers. Their research was closely related to the activities of Ernst Schäfer. After returning from Tibet, he began to gain more and more control over natural science research in the Ancestral Heritage. There are still discussions among historians on the question: were the "exact sciences" in a vacuum of racial delusions and prejudices, or did the Ahnenerbe scientists manage to achieve quite interesting results in this area? In order to answer this question, we need to take a closer look at Schaefer's activities.

In August 1939, Schäfer was put in charge of carrying out Himmler's special assignments. Together with his team, he had to penetrate through the USSR into Afghanistan and do everything possible to force the British out of their traditional "bastion"! Then Tibet took the place of Afghanistan. But this risky plan never came to fruition. In order to somehow calm the ambitious Schaefer, Himmler nominated him to the post of head of the department of Central Asia and expeditions in the Heritage of Ancestors. The new structure occupied the entire third floor of the Munich residence Ahnenerbe on Widmemeier Strasse. Schaefer was pleased, because a few months earlier he had unsuccessfully tried to organize an exhibition in some museum or university dedicated to his expedition to Tibet. Over time, he attracted old expedition comrades to his department: Beger, the geographer Karl Wienert, the cinematographer Krause, and many others. After the war they remembered

326

MYSTIC SS

that in the Ahnenerbe they were attracted not only by high salaries or reservations from being drafted to the front, but also by the atmosphere of cordial camaraderie that a daredevil could create in the expedition department

Schaefer. Schafer's actual scientific work began only when he was able to establish close ties with Professor Tratz, who adroitly presented his Salzburg "House of Nature" as a military significant structure.

Since 1943, the ambitious Schaefer tried unsuccessfully to expand his powers and scope. To do this, he tried to win eminent scientists to his side: the Leipzig Tibetologist Johannes Schubert and the specialist in forest zoology Hermann Eidmann. The real success awaited him when, thanks to his collaboration with the world-famous researcher Sven Hedin, he was able to go beyond the narrow confines of the department and create his own Imperial Institute. The Institute of Central Asia and Expeditions was opened with great fanfare on the day of the 470th anniversary of the University of Munich, January 16, 1943. Sven Hedin! became not only one of the founders of the new structure, but also received an honorary doctorate in it. The new Imperial Institute stood, as it were, on three foundations: firstly, the Ahnenerbe, from whose department it grew, secondly, the University of Munich, and thirdly, the Imperial Ministry of Education, which supplied the institute with budgetary funds. The Institute became the only anomaly organization in the entire history of the Heritage of Ancestors that confused Schaefer so much that after the war he even declared that it had nothing to do with Anenerbe!

Wishing to emphasize his importance, in February 1943, Schaefer, together with Tratz, opened a Tibetan exposition in the "House of Nature", part of which he presented as the results of his own expeditions. In August 1943, Schaefer received

Sven Hedin - Swedish archaeologist, expert on Azin, former great admirer of Hitler

327

ANDREY VASYLCHENKO

the medieval Mittersill castle in Pinzgau, which was rebuilt after a fire in 1938. Hedin was fundamentally opposed to moving to a remote castle, and therefore decided not to formally join the SS scientific empire, although he remained among the employees of the Imperial Institute. In the meantime, talented newcomers appeared in it: the Tibetologist Helmut Hoffmann, the zoologist Bamann, and the botanist Volkmer Vareschi. It is noteworthy that the Institute

There were Jehovah's Witnesses (in Germany they were called Bible Interpreters) recruited by Schäfer in the Bernau hard labor prison and nearby concentration camps. Surprisingly, despite their beliefs, representatives of this religious group agreed without any hesitation to go to serve in the SS. Thanks to budget support and the support of many academic organizations, the Imperial Institute of Central Asia has become truly the largest structure of the Ahnenerbe.

When Schäfer tried to make himself at home in Mittersiel, he was disturbed again. The initiative to turn to the young specialist again was dictated this time not by Himmler's personal sympathies, but by the military situation on the fronts. At the height of the Nazi military success, in early 1942, Schäfer was given a new "special assignment". Immediately after the German troops seized the oil fields near Maykop, Himmler gave the order to Heritage of the Ancestors to "thoroughly explore the Caucasus." A special SS expedition, created on the model of the Tibetan one, was to study the Caucasus region from a variety of points of view: anthropological, geophysical. zoological, agricultural. Since at that time the slogan "military use of the humanities" was raised on the banner, it was also planned that ethnographers and linguists would take part in the expedition.

The entire second half of August 1942 was held in Ahnenerbe under the sign of the preparation of a military scientific expedition to the Caucasus. The development of "Operation K" at that time exceeded in scale

328



## MYSTIC SS

all planned activities. On August 18, Schaefer sent an inquiry to Sievers regarding the scientific equipment of the expedition, the number of photo and movie cameras, ammunition and more. The list of vehicles alone he requested was more than impressive: for 150 people (mostly escort personnel), he requested 17 trucks and 14 RCU Volkswagens. .

The forces involved in this titanic project were no doubt a manifestation of Himmler's scientific ambition; he wanted to profit personally from military successes, and therefore sent his beloved to this region. Schaefer himself, who studied the biology of the Caucasus, wanted to prove that it is a bridge between European and Aznati flora and fauna. The order of the Reichsfuehrer met his personal interests - he was eager to start the expedition as soon as possible.

Zpwers and Schaefer were not embarrassed by the constantly deteriorating position of the German troops in the Caucasus. They used every opportunity to hasten the beginning of the work of the "Sonderkommando K" (as the planned expedition was indicated in the documents). But the Battle of Stalingrad destroyed their hopes. After the surrender of Field Marshal Paulus, Himmler gave the order to stop preparing the expedition. As a consolation, he informed Schaefer that the payroll of "Sonderkommando K" would be kept in mind for future undertakings. Schaefer took these words seriously, and only at the end of 1944 did it finally become clear to him that his Sonderko Manda would never start working.

At this time, Schaefer was engaged not only in the preparation of the Caucasian expedition. In general, he and his people were responsible for the implementation of the following three tasks within the framework of the "Heritage of the Ancestors". It was planned, firstly, to complete the establishment of the Imperial Institute of Central Asia in Migterzil, where they were to focus on the processing of Tibetan materials. Secondly, Schaefer was faced with the task of making the institute the only center for organizing expeditions to Asia (this was the official position).

329

## ANDREY VASYLCHENKO

but designated by Himmler). In SS circles, more and more often they began to talk about Mittersill Castle as a training center, where participants in various expeditions were trained. It was even planned to buy out the lands surrounding the castle in order to create a special training camp on them. And, finally, Schaefer was entrusted with the function of general control over the course of all the natural-science research of the Ahnenerbe, since Walter Wüst was not only overloaded with work, but also little versed in this field of knowledge. On May 16, 1943, it was decided that Wüst, while remaining the curator of the Ahnenerbe, would deal only with the humanitarian sphere, and Schaefer, formally a subordinate of Wüst, would control his own sector. But in fact Schaefer was independent and did all the work himself.

With a certain degree of certainty, we can say that in the last years of the Third Reich, Himmler personally set the general tasks for the Ahnenerbe. He proceeded from the fact that in the struggle for the survival of the German people it is necessary to adhere to an autarkic (self-sufficient) policy, and therefore it was necessary to overcome the weakness of agriculture and the textile industry by all means. And again, the former farmer spoke in him: Schaefer was asked to create a department that would deal with a complex of issues related to the use of animal and plant resources. One idea haunted the head of the SS for a long time — he wanted to restore the ancient German custom of mead making at all costs. In 1941, he set the task for Oswald Pohl to make "New German honey". He almost immediately noticed that honey production during the war years could face a number of serious difficulties (honey was urgently needed for the sick and wounded). Instead, he proposed the idea of "crispbread", which was unfairly forgotten. But Himmler let this remark fall on deaf ears (judging by what the current

nutritionists, absolutely in vain). He was attracted by another thought: he decided to turn the horse not only into a vehicle, but also into food. Fascinated by the personality of Genghis Khan,

330

## MYSTIC SS

Himmler discovered that the Mongols used not only horse milk, which they canned and carried in saddlebags, but also dried horse meat as food.

On this, the flow of "brilliant" ideas of the Reichsfuehrer SS did not dry up. Mindful of the sad consequences of the Russian frosts, he ordered the creation of Angora rabbit farms at the concentration camps, from the wool of which warm underwear for soldiers was to be produced (in 1943 there were as many as 31 such farms!). As a big fan of a healthy lifestyle, he ordered to allocate 10 hectares in Dachau, where imprisoned priests could grow various kinds of spices: cumin, basil, etc.

This whole complex of questions was the subject of research by Ernst Schaefer. But then he was more interested in only one thing - to disassemble and systematize his Tibetan materials. To free his hands, on November 1, 1941, he convinced the leadership of the Ahnenerbe to create a department in Lannach (near Graz) that would deal with plant genetics. It was headed by Heinz Brücher. Here they were engaged not only in the plant assortment of Tibet, but also in breeding new varieties of cereals that could saturate Germany and ensure her autarchy. But perhaps the department's most strategic intention was vegetable oil research. In February 1942, a plant dissection department was established, headed by the botanist Prof. Pfohl. The Department of Botany was in close contact with the physicians who carried out experiments on humans. The head of this structure, Standartenführer Freier, and Dr. Rascher, Blome, and Holz worked together to find a cure for cancer. The main direction of these works was the study of the effect of plant poisons on the process of growth of cancerous tumors.

What about Schaefer? After the failure of the Caucasian plans, he devoted himself entirely to animal breeding. Himmler was primarily interested in Tibetan dogs. He wanted experiments

331

## ANDREY VASYLCHENKO

cops for crossing old males and young females and vice versa. Schaefer had little attraction for such experiments, and he entrusted their conduct to his assistant, Dr. Peters from Stuttgart. Schaefer himself preferred to take up horses. Back in 1940, Himmler spoke of Schaefer as the best SS specialist in this field. In May 1940, Himmler wrote from a personal trip to his favorite that in northern tales he had read about a red horse with a white mane, which possessed unprecedented strength. In Polysh, where the Reichsführer was then staying, he was struck by a brown horse with a white mane. He asked Schaefer to find out if there could be a connection between fairy tales and reality. Schaefer could hardly help his boss in this, since he had not seen anything like this during the expeditions.

But Himmler did not calm down, he later came to the conclusion that a steppe horse could be useful for military and civilian purposes. In the autumn of 1943, he instructed Schaefer to create a "superhorse" on a wide genetic base of Eastern and Western Aznati horses, which would not only be frost-resistant and unpretentious, but also ideally suited for soldiers and settlers.

Then he advised to cross the Przewalski's horse with the wild tarpan forest horse. As RSHA Sturmbannführer Wilhelm Höttl noted, the Reichsführer planned to bring out not only a riding and pack horse, but also slaughter animals. But this case, despite Schaefer's energy, dragged on for more than one month. Horses that were suitable for breeding were found

only in September 1944, and then in Norway. Tratz and Schaefer immediately began to prepare for a very inappropriate trip to Scandinavia at the time to get the necessary horses. At the same time, a train with Eastern European horses arrived in Poznań. But the selection was not destined to take place - the transport convoy was killed by partisans, and the horses fled. Another "important" military task ended in ashes.

Himmler always showed interest in the policy of armaments, and at some point this was reflected in the activities of the Ahnenerbe

332

## MYSTIC SS

If we talk about the military policy of the Third Reich as a whole, then one gets the impression that Hitler did not have any clear plan that he would adhere to. During the Blitzkrieg stage, which lasted from September 1939 to December 1942, agriculture and German industry were not ready for protracted hostilities. This, of course, did not mean that the economic resources were exhausted, but then in Germany they lived under the slogan "both guns and butter". Changes did not come until February 1942, when Albert Speer became Reich Minister for Armaments. He tried to put German industry on a rational basis and finally create a "war economy". From now on, all extractive and heavy industries worked only for military purposes: Germany was preparing for a protracted war. In the fall of 1942, Berlin decided to use the concept of "qualitative superiority": if the Soviet side bet on quantity, the Nazis planned to make up for the damage with a quality military-industrial program. This principle was reintroduced when, in the autumn of 1944, the collapse of the German economy began to take shape.

Hitler's slogan of "qualitative superiority" referred primarily to the production of certain types of weapons. But the German atomic project, which had been operating in Germany since 1942, did not involve the Reichsführer SS. Taking part in the conference of the Imperial Research Council, which was held on February 26, 1942 in the Berlin "House of German Science", he caustically remarked to the physicist Erich Schumann that his conclusions about nuclear physics as a weapon are pure theory, not unrelated to practice. He was more attracted to airplanes. Gradually, the SS became involved in organizing the production of this type of weapon, and in the summer of 1943 they even got control over the development of "gay weapons". Here Himmler applied his old tactic of gradual penetration into all spheres of life - now it came to the military industry. But the process

333

## ANDREY VASYLCHENKO

The period of power in the hands of the Reichsfuehrer was not as easy as he had hoped. The Wehrmacht still continued to control rocket science, and the key figure in this area, Professor von Braun, although he became an SS man, remained loyal to the army. Himmler was able to gain final control over rocket science only after the failure of the assassination attempt on Hitler, which was organized by army officials on July 20, 1944. In September of the same year, Obergruppenführer Kammler received technical and military leadership of the South and North missile groups.

The "wonder weapon" was supposed to inspire hope in the entire German people. After Norwegian saboteurs damaged a heavy water boiler in February 1943, and a year later the Hydra transport carrying equipment for nuclear research was sunk, there was no need to rely on the German atomic bomb. They tried to find a way out in rockets. The V-1 was used against Anglepi on 13 June 1944, the more sophisticated and effective V-2 was launched in September. But the missiles were too late: after 10,000 flying projectiles were lost on the German railways, it became clear that the war was over. The German superweapon failed in its task of organizing aerial terror. It did not push the allies to the fateful, perhaps

invasion of Europe through the Pas de Calais. But nevertheless, in some circles, they still hoped that "good uncle Heinrich would still arrange fireworks." On April 2, 1945, Martin Bormann wrote to his wife that he hoped that the Kammler project (production of jet fighters) would have the desired effect.

But not only weapons and oil were of interest in those days to the chief of the Black Order. He was attracted by gold, which, with the beginning of the "Speer era", like all non-ferrous metals, was classified as a strategic raw material. Himmler's "gold project" mixed together the fanaticism of the alchemists, the madness of the "gold rush", and the cynicism of the SS dentists who worked on the dead. On April 14, 1942, Himmler secretly informed the leadership of the Ahnenerbe:

334

#### MYSTIC SS

"The Fuehrer recently spoke again about the fact that there must be large reserves of gold in Germany, for example in the area of the Inn River, which he deduced from the "gold of the Rhine". I also add to what has been said that we should study the possibility of having gold reserves near the river Isar. Now the Ahnenerbe experts had to become miners. Sievers ordered that Karl Wienert take up this issue directly. From a scientific point of view, such a task was simply ridiculous, but Wienert approached it with all seriousness. After reconnaissance, he replied to Himmler that gold mining in these places would pay off if it produced from 0.5 to 0.75 grams per ton of soil. Encouraged by this answer, the Reichsfuehrer turned to the Bavarian Mining Office, where he was informed that gold mining had not been carried out in Bavaria for about a century. The last attempt to develop it was unsuccessfully made on the eve of the First World War. By this time, the method of panning for gold was inefficient; in the gold mining enterprises existing in the Reich (one in Schleswig and five in Austria), gold was mined in adits and mines. When Wienert realized that he was taking too long to complete the strategic task, he reported that there were no necessary gold deposits.

Prof. Josef Wimmer, head of the Department of Applied Geology, also took part in the search for gold. At the same time, he worked in the SS on the development of a methodology for the Japanese water under the ground. These works attracted the attention of Himmler, who in 1942 decided that he should use a vine to find the explosive planted in the Cracow synagogue. Until 1942, Wimmer worked mainly with the Bavarian Ministry for Religious Affairs. The Reichsfuehrer made every effort to use this extraordinary personality in his own interests. When Himmler decided to create an SS loson-skating brigade, he was thinking not about water, but about gold. The members of this brigade, after studying and testing their abilities, were supposed to explore the bowels. While Wienert was looking for gold in the rivers of Bavaria, Wimmer cooked on the territory

335

#### ANDREY VASYLCHENKO

garden of medicinal herbs in Dachau dowsers recruited from the Waffen SS. The first training course was completed on October 13, 1942. It must be assumed that the graduates made a proper impression, since the curator Wüst, who visited Dachau, spoke in favor of continuing further education. This statement is interesting already because he did not approve of such unscientific things. In December 1942, it was decided that each SS military-geological group should have a dowser in its composition. Three of the graduates were immediately sent to the Waffen SS division, which was in Belgrade. In March 1943, double courses were organized in Dachau: one trained dowsers themselves, the other trained dowsing instructors. Satisfied with the results, Himmler decided to approach Wimmer with one of his many ideas. He was invited to search for the legendary treasures of Mount Hohengoven. During November 1943, Wimmer climbed the entire mountain with a vine, but the search yielded no results.

What Wimmer and Wienert failed to do alone, they could not do in an alliance, by joint efforts - there was no gold. In 1945, they decided not to stir up Himmler's interest in this topic anymore, especially since he was interested in completely different problems at that time - after the collapse of the Reich, he would hardly have needed gold.

During the war, not every natural science structure of the Ahnenerbe was useful. This was shown by the example of the department of geophysics. From the very beginning, the employees of this department had to find for the Reichsführer confirmation of the truth of the "doctrine of world ice" - a fantastic theory put forward by the Austrian Hans Görbiger. To do this, it was necessary to conduct observations of the sun. Thanks to the "ice doctrine", it was supposed to build not only long-term forecasts, but also to explain the causes of man-made disasters, for example, a fire on the Hindenburg airship. But neither Sievers nor Wüst understood this area of knowledge at all.

336

## MYSTIC SS

ny, and therefore Himmler needed an assistant who could oversee this area. His eyes fell on the son of the creator of the "ice theory" Hans Görbiger. The Reichsführer even suggested that he create his own department, which would deal exclusively with the study of ice. Görbiger abandoned the idea of creating a new department. But in July 1937, he recommended a certain Skultetus to the SS leadership.

With the outbreak of war, Skultetus's research on long-range weather forecasts was discontinued. The scientist joined the meteorological service of the Luftwaffe. There, he actually recreated his old department, luring employees to Hermann Goering's department. But such cooperation could not last long - Goering's specialists did not trust the followers of the "teaching of world ice." The world ice had no practical value for warfare.

With the outbreak of "total war" SS scientists felt a clear lack of highly educated specialists in the field of mathematics, physics and chemistry. Cadres trained before the war ended up at the fronts. Seeing this problem, on May 25, 1944, Himmler issued an order for cooperation between the Ahnenerbe and the RSHA to create research structures in the concentration camps, which were to involve Jewish and unreliable scientists who were there. This structure was called the "Department of Mathematics" and was mainly engaged in the calculation of the formulas necessary for rocket science. Strangely, it was not directly supervised by the Ahnenerbe, but by the Institute of Applied Mathematics at the Polytechnic University of Dortmund. In December 1944, 18 scientists were gathered in Sachsenhausen. But by this time the technical war had been lost: 935 Allied bombers had destroyed almost all of the raw material reserves. Plans for "quality excellence" were put to rest.

However, besides eminent scientists, very strange people also worked for the Heritage of Ancestors. Among them was Colonel

337

## ANDREY VASYLCHENKO

Schroeler-Strants. This Luftwaffe colonel unsuccessfully tried to introduce his "radioactive apparatus" into the German army. When the idea failed, he tried to enlist the support of the Reichsfuehrer SS. Himmler could not help but know that Hitler, at the suggestion of Speer, banned the development of any new types of weapons in May 1944. Himmler decided to submit the "radioactive apparatus" not as a weapon, but as a means of possible combat impact. In those days, for MANY WORD "radiation" was a concept rather sacred, killing, paralyzing than physical. Moreover, this miracle device was supposed to allow the search for fossil deposits (Himmler planned to use it to search for oil). He couldn't refuse

a tempting idea to extract oil yourself, especially when after 1943 it was sorely lacking! In June 1944, Colonel Schroeder-Schwarz joined the SS and began to develop his apparatus in the depths of the Heritage of Ancestors. The search for hot shales entrusted to him with the help of his invention, of course, was not crowned with success. Repeated tests of the apparatus were carried out in Stapelburg. Wolfram Sievers, who initially did not trust the colonel, attracted competent specialists who believed that the "Schroeder-Schwarz radiation" was a hoax. The Imperial leader of the Heritage of Ancestors himself decided, out of harm's way, not to convince Himmler of the dubiousness of this enterprise. Only on February 21, 1945, did he make it clear that it was time to stop this comelia. But he did so not at all because they did not trust Schroeder-Schwarz, but because the catastrophic situation on the fronts made the tests completely pointless.

## Chapter Seven Baklava

### The invisible battle for Irminsul

"Probably the work of cunning or Farlonnians," Magina said thoughtfully. "They still adhere to paganism. I heard that even now the members of the League of Wizards in Greenharbor are meditating over a certain fragment of a magical rock in some cave of living, that the harshinns will again speak. Take it off."

Jennifer Fallon • «Medalone»

Once in the Teutoburg Forest - this is the name of the thicket-covered ridge of the Weser Mountains. located in North Rhine-Westphalia, you can see the most beautiful landscape. Rising several tens of meters above the ground, effectively looming against the sky, we see five uneven sand columns dotted with secluded grottoes and passages. Picturesque rocks, reminiscent of a picture from a children's book of fairy tales, only add to the charm of these places. Located in a territory full of ancient sacred buildings, they are shrouded in mysticism and legends: according to folk legends, these stones were erected in one night and then melted down by the devil.

June 21, soon five o'clock in the morning CET. Fog hung over the sandy rocks of the town of Externstein, hidden in the Teutoburg Forest. Cool enough. The tops of megaliths rise above the valley, which, after the howl

339

ANDREY VASYLCHENKO

ny was dammed and has now turned into a shaped lake. In a few minutes the sun will rise and the shortest night of the year will end. This astronomical phenomenon was observed here in antiquity. But now the rocks of Externstein are a place of pilgrimage for neo-pagans, young nationalists, champions of the "secret sciences". Externstein lies near Detmold, a town adjacent to the university center Bielefeld, where I completed my dissertation when I was there. By Russian standards, and completely at hand. This monument is the largest shrine for sun worshipers, second only to the English Stonehenge. During the period of the Nazi dictatorship, he was given the closest attention. On the eve of the Nazis coming to power, more and more dreamers, occultists and "clairvoyants" began to penetrate into the scientific world. The study of this megalithic complex is primarily associated not so much with the work of serious historians, but with the activities of the popularizer in the völkisch style, Wilhelm Teudt. In the scientific world, Teudt and his followers were referred to as "pernicious science fiction writers." This researcher was born in 1860 in the family of an evangelical priest. At first, Wilhelm decided to follow in his father's footsteps. The young priest's career was very fast-paced. He became one of the most prominent figures in the city of Schaumburg. In 1895, at the age of 35, he served as leader of the Evangelical Inland Mission Association in Frankfurt am Main. Over time, he began to change his outlook on life. This led to the fact that in 1908 he left

nullified the bosom of the church, joining the "Union of Knowledge of Nature", which is sometimes called the "Keplerian Union". It was a very strange organization. Its leadership hoped to combine religious ethics and natural-scientific views, which was supposed to be the key to the formation of a new worldview. At the same time, the members of the Union for the Knowledge of Nature intended to fight with all their might against the academic seriousness that reigned in German universities.

340

## MYSTIC SS

sites. Toidt was at the forefront of this struggle. He spliced his religious ideas with genetics, which made him very popular in the circles of the völkisch movement. In 1917 he wrote a book that strengthened his position in the nationalist camp. Wilhelm Teudt's new work was called German Efficiency and the World War. The author of the book, an active participant in the World War on the Western Front, literally painted the political system of that time with just a few strokes. International treaties actually destroy the natural law of the stronger and smarter. Germany, on the other hand, is opposed by a host of hostile peoples who are full of contempt and fear towards the German people. These low qualities of the rest of mankind could be overcome if the German way of thinking was spread throughout the world. This would lead to the emergence of new (true) values and the cultural upsurge of many countries. The German Empire, which at the time of the writing of the book was still super-serious, was seen by Teudt as the ideal of a political order. But at the same time, threatening notes sounded in this work. First, Toidt insisted that Germany pursue a tougher policy towards foreigners living on its territory. This was especially true for the Jews. Secondly, he clearly pursued an anti-democratic line. This was expressed in his thought that the rejection of the three-class electoral system could have detrimental consequences for the country.

After the defeat in the world war and the conclusion of the shameful Treaty of Versailles, Teudt's political principles became even more radical. After the French and Belgian troops occupied the Rhine region of Germany in 1920, Wilhelm Teudt was forced to change his place of residence and move to the small Westphalian town of Detmold. Why the choice fell on this place is still unclear. Maybe pure coincidence. At least, we can safely say that at that moment W. Toidt did not show any interest in the Extern rocks

341

## ANDREY VASYLCHENKO

matte. Most likely, Teudt was attracted by the political climate in these places. In the early years of the Weimar Republic, many nationalist, paramilitarist and völkisch organizations were based in Detmold. Disappointed and embittered, W. Toidt takes an active part in the activities of almost all of these unions. At some point, he even becomes the head of the local branch of the Steel Helmet. In 1925, referring to the maximum employment, he was forced to leave this post. In 1925 he returned to writing again. This time he decided to focus his attention on the so-called "Therma" direction. As part of this activity, he begins to actively study the ancient history of Germany. All this predetermines his contacts with numerous nationalist unions throughout Germany, whose activities are becoming more and more pronounced racist.

Studies of Germanic antiquities force the former priest to turn to archeology. He gets acquainted with the works of Jacob Friesen. Among the books read was An Introduction to the History of Primitiveness in the Territory of Lower Saxony, written in 1931. While studying this work, Teudt first discovered the features of primitive religious cults. IN

In 1928, he created the "Association of Friends of German Prehistory", rejoicing at the rapid increase in the membership of his organization. In 1929, in Jena, he published the book Sacred Germanic Ideas, which was a reflection of his views on the past of Germanin. His conclusions were not original - he borrowed some of them from a number of "völkisch researchers. Teudt decided to immediately acquire all-German recognition from the public. He succeeded only in the early 1930s. In this he was aided by his prophetic enthusiasm and personal charisma, spiced with the apparent mystique of The Initiate. He even managed to organize the publication of the Germania magazine, which became the mouthpiece of his ideas.

342

## MYSTIC SS |

But the ideas of the aged Toidt did not enjoy much popularity in the scientific world. One of his contemporaries once noted: | "Toidt was not a scientific luminary. He built his ideas on faith and intuition, which he preferred more than evidence and historical evidence. It can hardly be said that he had extensive knowledge of history. He was not familiar with scientific literature... He was characterized by inconstancy and capriciousness.' This opinion was largely shared by some members of the Association of Friends. During the years of the Nazi | | During the dictatorship, local officials of the NSDAP gave a similar description: impulsive, unrestrained, lacking sufficient business skills and political flair. Apparently, only such a quality as "lack of political intuition" explained why W. Toidt joined the NSDAP only in 1935, although he had sympathized with Hitler since the mid-20s. But let's go back to the days of the Weimar Republic.

After Teudt published his teaching about the German shrines that lay on certain sacred lines, all-German fame came to him. It was at this point that he became a member of the German Confederation, a pan-German organization founded in 1894 in Berlin by the teacher Friedrich Lange. The goals of this union were not particularly original: the spread of the German way of thinking, the restoration of German identity, the promotion of the German way of life, German behavior, the formation of a national community. All this activity was based on specific German thinking. This is what distinguished the German Confederation from numerous anti-Semitic and nationalist organizations. Its members did not publish anti-Semitic propaganda, although §24 of the Charter of the German Union stated that any relationship with Jews would lead to automatic expulsion from the organization. The union mainly consisted of officers, merchants and employees. Wilhelm Teudt was among them the "black sheep". It is possible that

exactly according to ini

343

## ANDREY VASYLCHENKO

At the initiative of the leadership of the German Confederation, Toidt created the Association of Friends of German Prehistory, which was to become a subsidiary of the union. Leads to this idea  
date of creation

"Associations" - 1928, that is, the time when Teudt showed the zeal of a neophyte who had just found himself in the "German Confederation". This version was confirmed by the fact that almost the entire leadership of the Association of Friends were members of the German Confederation. Also, the participants of these groups addressed each other in exactly the same way - "brother", although they did not use this address in correspondence. Later, the Nazis recognized the "German Confederation" as the oldest "völkisch" group, which led to the actual merger. By the way, if we look at the board of the "Association of Friends", we will find interesting figures there. It turns out that Carl Maria Willigut has been there since 1930!



At the end of the 1920s, a special cult of Externstein began to form, to the creation of which W. Toidt had a hand. The consequence of this was a major conflict that broke out between supporters of Toidt's stone and followers of academic science. The cult started with the fact that Teudt almost began to carry out his own excavations in the vicinity of the Detmold rocks. This adventurous undertaking was facilitated by the illness of the director of the local department, which was engaged in the protection of historical monuments. As a result, neither Toidt nor his theories received a worthy rebuff. The very system of protection of monuments, which had existed for more than 100 years in this area, was called into question. It should not be forgotten that official science did not give Externstein worthy of attention. As you know, a holy place is never empty. This niche was immediately filled by "pernicious science fiction writers".

Wilhelm Teudt loudly declared to the whole world that he had discovered the "German Stonehenge". After reading the copious literature on Externstein, Teudt came up with only one thesis - the rocks at one time were the largest center of sun worship in Germany. Indeed, in some rocks there were niches

344

## MYSTIC SS

suggesting that astronomical observations were made there in antiquity, but the very comparison of Stonehenge and Externstein indicated that Toidt was going to create a comprehensive theory that would explain the purpose of these rocks. The idea of the existence of a large pagan center near Detmold was new. It can be found in a 1564 manuscript attributed to Hermann Hamelmann. In it, the author spoke of Externstein as a place of pagan worship. In 1923, this idea was developed by Otto von Bennigsen, who suggested that it was in Externstein that the main pagan shrine of the Saxons, the Irminsul idol, was located, once destroyed by Charlemagne.

Teudt supposedly discovered that the Externstein lies at the intersection of the "sacred lines" he found in northern Germany. He believed that these lines, roughly coinciding with the lines discovered by other researchers, connected Externstein with other ancient religious buildings, including the stone steep in neighboring Bad Meinberg. Above the chapel, according to Toidt, there were once wooden buildings, used to monitor the movement of the Sun, Moon and stars. He suggested that Externstein was the center of an ancient Aryan cult. The running finds confirmed his hypothesis, according to which the absence of a roof and destruction in the chapel-observatory is the result of deliberate vandalism by the Cistercian monks. He proved that the 50-ton slab at the foot of the rock-column was formerly the side wall of the chapel. The monks destroyed the sanctuary in order to cleanse it of pagan prehistory and make it suitable for Christian worship.

In the rocks of Externstein, nature itself created many caves and passages, later inhabitants of these places only expanded them. And although the purpose of some caves is beyond doubt - they were chapels, for what purposes others were used - it is still a mystery: there are steps here leading to nowhere, and incomprehensible

345

## ANDREY VASYLCHENKO

platforms and niches, and a tomb carved into the rock, and small and large holes drilled in the rocks.

The most remarkable place in all of Externstein is a small chapel, which is carved near the very top of one of the rocky columns. It is not easy to get there: you can get to it only by steps carved in stone and a rickety footbridge. The chapel has no roof, and on its eastern side there is a domed niche with an altar in the form

columns that do not fit into any of the usual styles of church architecture. Directly above the altar there is a round window 50 cm wide. European researchers of antiquities in the 19th century noticed that it was directed simultaneously at the point of summer sunrise and the northernmost point of moonrise - two important astronomical coordinates noted in many stone circles and similar structures of the prehistoric era. Apparently, the chapel was built so high above the ground in order to conveniently observe the rising of the Sun and the Moon. Moreover, researchers have established that Externstein lies approximately at the same latitude as Stonehenge, a fact that proved the importance of this astronomical landmark for both ancient European astronomers and priests.

During the heyday of German romanticism, Externstein was written about as a manifestation of popular beliefs characteristic of the pre-Christian era. This view was opposed by another point of view, which suggested that Externstein was closely associated with the Christian tradition. It turned into the "magical" center of Germanni much later, in the era of the Crusades, becoming a kind of reflection of Jerusalem, transferred to the banks of the Rhine. The nationalist interpretation of history, inherent in the great German historian Gustav Kossinne, was based on the first interpretation of megaliths. "Völkische"-researchers, worshiping these rocks, created a certain ancient Germanic cult. which after the First World War acquired incredible proportions. He is bazi

346

## MYSTIC SS A

based on a variety of motives: romanticism, nationalism, racial ideas, German idealism.

As mentioned above, according to one version, the main center of cult ceremonies of the Stone Age was located here; according to another, the beginning of its use for religious purposes dates back to the 20th century, and Externstein itself is simply an imitation of the holy places of Jerusalem, the memory of which has been kept since the return of the Crusaders. When Christianity replaced paganism in Germany around 722, places of worship were inherited by the new religion. In medieval times, Externstein served as a refuge for Christian hermits.

For the Germanic pagan tribes of Northern Europe, MNR was not divided into earth, "heaven" and "hell". According to them, it was a complex chain of interconnected worlds, which, according to the Edda, arose when Muspellheim, Fire in the South, collided with the Nilfheim Universe in the Great Void of Ginnungapap. From this union were born the giant Ymir and the cow Audumla. By licking the ice, Audumla created a man, Buri. Borr and his wife, Bestla, sprang from Buri, who gave birth to Woden-Odin, Willy and Ve. The children of Borr killed Ymir and from his body created the Nine Worlds and the World Tree, supporting the Universe, outside of which is Uchtard, "that which is outside space": the World Tree growing from the Sources of the World, on which the combined Worlds rest, different peoples had different names: Yggdrasil - among the Scandinavians, Eirmensull - among the English, Irminsul - among the Germans.

In 772, in Saxony, Charlemagne destroyed the fortress of Eresburg and overthrew the pagan shrine that was in Externsteine. Irminsul. "My victory would not have been complete if I had not been able to destroy this idol!" - said Charlemagne during the destruction of the pagan shrine. Some call the Saxon Irminsul ipüerÿa1ÿÿ soÿshtpa, dÿÿÿÿ ÿÿÿÿnepsÿ otpÿÿ — the world pillar, as if supporting everything. The Scandinavian Laplanders borrowed this concept from the ancient Germans: the North Star

347

## ANDREY VASYLCHENKO

they called it the "Pillar of Heaven" or the "Pillar of the World." Irminsul was compared even with the columns of Jupiter. Similar ideas are still preserved in the folklore of South-Eastern Europe —

for example, Soyuapa Segishii among the Romanians.

Around 1120, the bas-relief "Descent from the Cross" was carved by Cisterian monks from the monastery in Paderborn. Grottoes carved in stone served as chapels. A notable detail of the relief is the earth pillar, which, according to pagan beliefs, supports the Universe. To show the superiority of Christianity over paganism, in the image it is symbolically bent into an arc, as if serving as a support for Nicodemus' feet. The latter, according to the biblical story, participated in the removal of the body of Jesus from the Cross. It is noteworthy that the legs of Nicodemus were deliberately beaten off - the locals explained that this "mutilation" was inflicted on the image by pagans who were taking revenge on Christians for desecration of their shrine Irminsul.

However, at first Toidt said nothing about Irminsul. He expressed this idea as early as 1929 during a conversation with Gustav Kossinna. Teudt tried to win over this world famous scientist to his side. In the late 20s, the public was literally obsessed with the idea of the German Stonehenge. Kaiser Wilhelm II himself, who was at that time in the Empire, kept in his Dutch library several works by Teudt, which were almost handbooks. The amateur scientist urgently needed a scientific substantiation of his views. After Gustav Kossinna refused to cooperate with him, Teudt turned to the eminent archaeologist Karl Schuchard. But he, too, did not express stormy joy about such cooperation. As a result, the unknown Swiss Otto Hauser undertook to prove the scientific nature of Toidt's views. The obscurity of this researcher did not prevent Toidt from proclaiming him the most talented German anthropologist. But such scientific unions did not bring Toidt that success.

348

## MYSTIC SS

ha, which overnight was provided with the political development of the country.

The persecution by the state government, headed by the Social Democrats, provided an excellent opportunity for the Teudt group to attack the Weimar Republic in earnest. As a result, the "Association of Friends" was forbidden to work in Externstein. This did not go unnoticed by the leadership of the Hitlerite party. The Nazis decided to use the image of Externia Mystery for their own propaganda purposes. On one of the election posters, the Externstein rocks were depicted in the glow of a swastika. Nazi propagandists tirelessly spoke during the elections to the local Landtag about the "German shrine", which was a symbol of the coming national revival. But at the same time, it should be noted that the ideologists of Nazism did not yet pay special attention to Externstein. For them, this is just a convenient excuse to revive their propaganda. There was no question of any serious perception of Toidt's idea.

The situation changed radically after January 30, 1933, the day the Nazis came to power in Germany. From that moment on, an active struggle began between various scientific and near-scientific groupings in order to ingratiate themselves with the new authorities. It was especially fierce between academic circles and amateur scientists who preached the ideas of "völkische". It was at the beginning of 1933 that the first ties were established between the "Association of Friends" and the "Union of Struggle for German Culture", which was supervised by the main ideologist of the Nazi party, Alfred Rosenberg. This leads to the fact that more attention began to be paid to Externstein, and in May 1934, archaeological excavations even began to be carried out near the "sacred" rocks. It was a very strange time when many complex social processes were intertwined. Let's try to single them out separately, to carry out some kind of periodization.

349

## ANDREY VASYLCHENKO

1. January - April 1933. A period when all interest groups tried to enlist the support of the National Socialists.
2. In May 1933, under three party structures, there were three different projects that were devoted to the study of ancient history and included, among other things, excavations in Externstein,
3. In the summer of 1933, all the factions participating in the struggle for ancient history were waiting for the reaction of the new authorities. At this time, Wilhelm Teudt approached a number of serious scientists and gained a clear advantage over his opponents. His position was strengthened when, during the "Nordic Thing" held in the Bremen Cathedral, it was proposed to participate with the new organizations involved in the protection of PYATNIKOV.
4. In the autumn of 1934, the League for the Struggle for German Culture, at that time headed by Hans Reinert, ceased to be Teudt's ally. Reinert himself has been disciplined, and the organization he leads is on the verge of a split.
5. In the spring of 1934, the "chief ideologist" of the NSDAP made an unsuccessful attempt to unify the "Association of Friends", that is, to infuse this organization into his department.

Such periodization and the events of 1933-early 1934 themselves indicate that there was no single process in the country. Everyone tried to gain a foothold in the structure of the new government, doing everything possible for this. Let's try to understand this difficult process, which marked the beginning of the transformation of Externstein INTO ONE OF THE MOST IMPORTANT NAZIS AND SS HOLY REFERENCES,

There is no doubt that Wilhelm Teudt was for Hitler's coming to power, as they say, "two hands." This was an excellent opportunity to continue the politicization of Externstein, which Toidt and his associates had begun in their time. After Hitler was proclaimed Reichscanner Ger

350

## MYSTIC SS

mania, the "Association of Friends" immediately began to actively use the changed political climate for their own purposes. As can be established from documentary sources, the Teudt organization, almost in the early days of the Nazi dictatorship, began to find ways to use the financial and political potential that the Prussian Ministry of Education and Religion possessed. A special strategy was even developed, which was approved at a special meeting of the board of the Association of Friends of the German Prapstorin. On March 1, Toidt wrote to one of his brothers in the German Confederation: "Your initiative to popularize our undertakings among the current rulers of our ideas must be assisted in every possible way, but at the same time, excessive importunity must be avoided. As far as local conditions are concerned, here we can be calm... On Sunday I was at Br. Shpelye, with whom we talked a lot." Following the planned plan, Teudt at the beginning of March 1933 turned to the state government with a request to give Externstein the status of a religious building of the past.

No sooner had Toidt attracted local party functionaries to his side than his supporters began to systematically attract the attention of Nazis of a "higher level". Teudt begins to send copies of his book and separate issues of the German magazine to all the Reich Ministers. The first to receive such "offerings" were Propaganda Minister Joseph Goebbels and Imperial Minister of Education Bernhardt Rust. In each case, W. Toidt attached a letter in which, as a person not devoid of diplomatic abilities, he emphasized the performance of a particular minister. So, for example, he wrote to Rust about the need to study ancient German history at school, and to Goebbels he informed him of its great importance in rallying the people. Toidt and his associates tried with all their might

to demonstrate that the "Association of Friends" and the NSDAP have common interests. Over time, Toidt went much further, he invited major

351

ANDREY VASYLCHENKO

political figures for the anniversary reporting meeting of their association, which was to be held in June 1933 at one of the German resorts. To get to the very top, Toidt decided to cooperate with the "Union of Struggle for German Culture". One spring day, he had a personal conversation with the functionary of this union, Heinrich Glasmeier. It seemed that the tactics employed by Toidt were beginning to bear fruit. In May 1933, the Externstein researcher learns that Rust allegedly stated that the "Association of Friends" should be used in the reorganization of the education system in the Reich. How great was Teudt's disappointment when not a single representative of the Imperial Ministry of Education appeared at the solemn meeting,

In fact, W. Toidt's plan failed. The Nazi bosses paid much more attention to Hermann Wirth's "Research Institute for the Spiritual History of Antiquity" or the "Society for the German History of Primitive Society and Prehistory", which was headed by Wirth's friend Johann von Leers. The latter paid special attention to racial politics, rather than history itself. Associating himself with the very essence of the new regime, Leers poured numerous rude anti-Semitic passages into his work. For example, in the journal "Nordic World" he could demand to throw the Jews out of the university departments where German history was taught. Wilhelm Teudt quite rightly believed that this person discredited the very idea of "völkisch" - research in the field of ancient history. Another fact could not but upset Toidt. Now numerous researchers began to show interest in Externstein, taking away the palm from him. And he was by no means satisfied with the idea of turning a monument to Arminus (German), and not Externstein, into a "place of pilgrimage for the German nation". It should not be forgotten that the conflict has not yet been exhausted by social science, which flatly refused to consider Teudt's ideas. But at the beginning of 1933 this problem was relegated to the rear.

352

An idealistic depiction of Heinrich the "Fowler" from the Third Reich.

Frame from the film "Germans against the pharaohs".

bed RS „|=“ KÖH

—

5 r yz | a ket: rag En Hogse Maya Sh Et. BSYTE 215 5- HORN ASIK Whig "Damn? anna" BOYANJ TULSA chosagypdep,

a VOEU-YGET VUZTVA} GAS, ats, TES: OESHOYAT , yes

> KA

No. 01 KAURE ASEi R

28 057-R: atzaneteo 1 p.

win

19 yat, UNT9 21

e0) TECHISPASB (Aug

others!

wok og yooo

1ex To: .

A

The structure of the Earth from the point of view of SS mysticism. Axis replaces Irminsul (engraving V. von Shemma).

„287 AoI ACHAL 439 1:7 | oÿ" | ge s TR

2 . 1 i

ÿ ÿ ÿ ÿ }

- e e A z a 1 5, . G," or“ \*“(“ . 9 e > Y \* < ` be huk t h

and ech:

gÿ g 4 "PST Teaching e,

Drawing by von Schemma depicting the power of Od. emanating from a person.

Black sun symbol.

77 ix 'Snt bek RU. 4'. And

"M5 ru 9

s, soyz. UA; bans reading in, n - those oDa-sig. |

failure, int B + o o bat "deta

th

K 4, ovochi \* a og. SHch pr, 53 A MININ: - : I K. \*

ep

g k. No. 2..4

ÿÿessy a | 1. Yaap KY U E A No. 3 ÿ i; e I Sabit See Chetuev ARA sn t Of "K Engraving by von Shemm. Engraving by von Schemm depicting a rite depicting a post-modern rebirth of Baldr. no truth through horror and suffering. And k. t en rte! F Xia fin TT ÿ a "W

Engraving by von Schemma depicting the attainment of the Zig rune.

Engravings by Wolfgang von Schemm.

5 =. —>

ab"

,

dash:

^o

is no.

ÿÿ | Rtee l

dog

—

“

Engravings by Wolfgang von Schemm

already, A e A

roto Schobe YOU OE ER, l g 14 a. A t Yat k:

and "PU 21.9

wow mb

U with"

R yells they fe.

tt U, Ueli m\$

in s. about: Oh opt, Set F YE uy meadow. D "oh.

Chm, 2

| 17 ANI AMRE, GUSEV u:

I \u003d g Ro H c A

UCHIR.) Fed 29. Zereiÿag 940.

022215 - mee Raskh his Eginia FOR.

| NIA Vega on zoya 25. Zartenyat 1960 ka zar Rgp- "Yanina She. ÿi ib a ip mÿv ditalay tsoy i.v. "Ita y ololR ta ahel Veliadogfan ag vvetpeotÿÿ Ista Ota Zareni" igrZag üblpfa. Pa 10) e1 yine] eta! pga. bini Zal =AKpaletn". #05 cottage ÿ21 dap Paeetpaÿÿÿ pee. kolat eta? tÿ EtoReazasg Altdÿgga sho bya yell ÿÿ, Eke {from chiz vme A la Zaÿ - 1odpetlrVia -

NaÿÿlE ep 1

111 Ali oran Raevbat Arlisy gave a goiter,

u5spE aoiargesbyo ip baa. WasdBada Shue 44 TYK rn te RtsG.A. see pow

letter from the depths

summer: | Ahnenerbe, Rae 9 Tezadr Pro?.A. usu t basis aa wilds 698 Vi :- in which AA a] = x | tn l: g A74: BA m.d are considered ÿda zm ritual g.v. ) ttt. a \ U Eva 2 perspectives E "d.5

= 2} <. in: 2 t

Satar Sun 1-21 II - Kom 3 4 T. Elema anau y

in “y” 923

sweat

E. I PE I 5 aa -8-09 F losa RR, deji irenyny ze - 5 6 i \u003d Uy vazbocha o "

ARS orar "FEB 2224 a ---% Ge RRR A p or voucher about 8 4 2a. = 2.

RRR d aen equal. er Rana "ben am 2220.00) Feu? \u003d, aba in ka ye Ga RD m. 4. uz \u003d. " I R U E I R zy + + chu 3 tannen rn "< +6 MIMAR "era vove RG" F arar 64 RUS a for "k. Iretilata A. — eb yav betli yy } e 98° R A) , pcs yaa 3 4 =- y z "eg aue I rmtpyal v.

Gaston's letter to mature aer aA ZY 4 ii dy G ve 0 fe Z uan a ooi. e' E te. "saba a Banff g" JE ZAM 2 addressed one time NY. MYNA (S g CHOMEA to Viligut, li a-a ab \$. shtet "- to Ru ĳa No. el - re. in which it is "about tube 9

about "black =. ai center. |

cut 4

r” Vega BE 11, ball

ch.r y A UE ogI ofoleah

v.v, AI 2926

Rezpya-AZ state-Veg. IN.

Ge

e

WON

38—Oagobagt CHI gag wop Ero'oizbot ĳ,

Leirpa I tg-Voliso-EV,

ohm a

Yĳ Bopboz Ool. bevyil ve 18 bel sakh bakon  
Rĳ a k o Shyg 4

bqsgpaea3pa toa 32.Hage 1935.

Oa fa) daĳĳaĳ om? blk Fadild ĳp Oefpala ip] chasneag reoplċ

Tsysg yep Sold dot Stgĳĳdpĳpaĳ obĳattasĳĳ could, ĳ dĳĳ Vatanash Letter of the virgins Istti U om Forged bees. Ra 38% asot shai ĳdeu Ustvo tr Fyotpyo Rep, aab dap Podlaki povatoe Zhogpaĳezya vm dep Ekragta\almaa + directed ————— 2 Kaz Kuĳ0oid saĳĳĳedyap agĳp kolaev, Heĳ ĳ ĳĳĳ SRaFshaeen org Dip ESESOVSK IM Barer. bai 21}0g00408 sit izspĳlalap Amha ao? diag Olda dahispele tta. bol 1a? 7040078110 bzavar. 01y mall afnao Uniyosovy iZ unit. CHINOM V E in the Wewelsburg castle regarding the mystical significance Jan Depael : Externstein. yyh yyr Web ial 44. 1.1957

Td0.Zg. i Eze



Btvÿ/?.

Himmler's letter sent to the Ahnenerbe,

in which it is proposed to EXPLORE the prospects for cooperation with Wilhelm Teudt.

3 AHA liya th

A: nyaz pasfogi "ÿzapotle" sh.

ÿÿ ÿÿ sl

Gooch,,yeglet. #9

Uz" gal boÿge Vap tot 19.12.26 30440 ÿp Lag Bei la'li Eil payi 8 ev ÿÿÿÿÿÿÿ ÿap Otog u NefaeefE 2 ÿu dÿ Re 11.27.  
Boma ÿÿÿ Hall [1 fl...

b Tone No. e, Petki lg + exa t yayo? en, eg ist e

Pasep 220. ÿe pageÿÿ shpyochoteep, Lese ÿsl 90:19 e`ry F203 7-99 Ziya fot Call Fo Ekhee Maf la Bos Felpo, Za al aayoi: gra  
Zjanalk Chel Ui tattoo Chat ba: oshi here m ÿ Zoti Agvaÿ1ÿ ek shiza RÿoglyaalRskiovoad 1p dag Sabre. Yaadag  
Yopgastyati omy IB 4 syayayu atsgepde RE lipa.

on?z1 nziTaGg 1

Entrance to the SS Externstein complex. Above the gate HANGS a sign "Keep quiet

in the shrine of the ancestors.

SS excavations at Externsteine.

Wilhelm Todt, Oskar Sufert, one of the associates of Externstann who discovered Germany. Wilhelm Goydt.

Defense Minister Blomberg while wearing Externstein.

2 Mittersill Castle, where the Heritage of the Ancestors hosted the Institute of Central Asia and Expeditions.

The badge of the Anenerbe employees, made in the form of Irminsul.

Irminsul, an ancient German shrine, which was a kind of symbol of prminism, later became a symbol of the Ahnenerbe.

Geomantic scheme illustrating the exceptional importance of Externstein.

>» a E R KRU

MASNVNROMO EEK, ME = SEROMREM1938 VET AMESE NEX ZCHNIESZRIATGE IMIMTETIER

Niche with an altar. located on the top of Externiptein.

the hague

~ those FF Osochÿ-Rugÿcha n

and - unet , s |

Adama

Stele in the form of Irmnsula, installed by the Nazis in 1938 at the foot of the Externstein.

Beger makes a mask from a Tibetan face.

General view of Externsteine.

Night ritual in Externitain.

Three mysterious fires are clearly visible on top of the rocks.

Ernst Schäfer and cinematographer Krause filming Tibetan rituals.

Ernst Schaefer during the ascent to Tibet.

Bruno Beger taking measurements

in Gibet.

bza V! k: bop 4er U! a Baevia TV zi eg mind

% MAVMOKNAO 5

Kabtipavnael Atso and Aguila "gaebe lai etpeiiavbep

Poster for the film "Secrets of Tibet".

Photograph of a Tibetan lama taken

E. Schaefer during the Tibetan expedition in 1938.

Bruno Beger measures the skulls of Tibetans. Stills from the film "Secrets of Tibet"

A postcard depicting the Tapnenberg ritual memorial.

2"

ÿ, ÿÿ : Ernst Schaefer during Sven Hedin, one of the Ruko-Gibet expedition. Institute drivers

Central Asia and expeditions that existed within the Ahnenerbe.

A medallion with a "black sun", very popular at the present time with the right-wing European esotericists.

Miguel Serrano. The Paris headquarters is the creator of the esoteric apartment of the Hitlerism Society. "Polaris".

MYSTIC SS

plan. The "Association of Friends" turned out to be torn away from the government trough by more accommodating and aggressive amateur researchers. However, Toidt was grateful to the new government, if only for the fact that it began to crack down on his old opponents, "entrenched" in the academic community.

After the leadership of the "Association of Friends of German Prehistory" became convinced that it did not have to rely on significant funding from the new government, a very cunning step was taken. Wilhelm Teudt established the Externstein Foundation. This event happened 1

April 1934. The appearance of the fund actually equalized the rights of various official structures and their functionaries. The local Gauleiter Mayer, who was "elected" as the honorary Chairman, and the representative of the land government - Oppermann, and the burgomaster of Detmold - were included in the board of trustees - Hearn. It is noteworthy that not a single representative of the competing "Völkisch" associations, which also claimed to study Externstein, was included in the board of the foundation or in the Board of Trustees.

There were no representatives of the structures supervised by Rosenberg at the founding meeting of the fund. Apparently, he simply did not show interest in the new structure. But Heinrich Himmler ended up on the board of the External Secrets Foundation. The Reichsfuehrer SS not only took an interest in the organization of Toidt, but even personally attended the constituent assembly. For a long time it remained unclear why Toidt invited him to the board. May be. did he want to acquire the most powerful patron who would protect him from the attacks of scientific professionals? But Himmler did not then have the power that came to him after the "night of long knives." Perhaps Toidt was guided by other considerations? There is a typewritten copy of the Charter of the Externstein Foundation dated March 31, 1924. So, in this document there is a handwritten insert, which speaks of the entry of the Reichsfuehrer SS into the board of the fund. But then there is

12 ~ 1852 Vasylchenko 353

## ANDREY VASYLCHENKO

a new question: why did a figure of all-German magnitude find himself surrounded by figures of a regional scale? Maybe the regional Nazi functionaries, who saw in Himmler the head of an elite organization who had direct access to Hitler, wanted to solve some of their problems through the Reichsfuehrer? The answer to this question most likely would have remained a mystery if there had not been documents that described Himmler's visit to Detmold, which took place in the spring of 1934. During the visit, as is customary in appropriate cases, a certain cultural program was prepared. It included, among other things, a visit to Externstein. During the inspection of the rocks, the Reichsfuehrer SS was introduced to the developments of Wilhelm Teudt. Himmler immediately showed an increased interest in them. He expressed his intention to help Toidt in the implementation of his plans. It was after this event that a handwritten addition appeared in the charter of the Externstein Foundation, according to which the Reichsfuehrer SS was introduced to the board of this organization. Neither Toidt himself, nor the local authorities at first could even imagine that such a significant figure would be interested in their undertakings. However, Wilhelm Teudt immediately appreciated the benefits of this acquaintance. In less than a few days, all issues of the Germania magazine and Teudt's book with a dedicatory inscription appeared in the personal headquarters of the Reichsfuehrer SS. They say Himmler studied them from cover to cover.

As a matter of fact, at the founding meeting of the Externstein Foundation, Himmler was the "wedding general", but even this modest event did not pass by Rosenberg, who was very jealous of questions of ancient history, considering them exclusively his own competence. The appearance of Himmler on the board of the Foundation significantly hampered the attempts of Rosenberg and Hans Reinert to unify the Association of Friends of German Prehistory. The presence of Himmler on the board of the foundation allowed him not only to interfere in the activities of the organization, but also, to a certain extent, to control the research itself related to Externstein.

354

## MYSTIC SS

nom. 15 months later, Himmler was present at the birth of another organization, the Heritage of the Ancestors (Ahnenerbe). Subsequently, fate will closely connect Toidt precisely with the "Heritage of the Ancestors".

The fact that Himmler's presence in the leadership of the foundation was an obvious winning move, Teudt realized a few weeks later, when the Reichsfuehrer SS became the chief of the Prussian police and the state

tapo, and the official functions of the SS were significantly expanded. It became clear that the patronage of Eksterstein was taken not just by some party boss, but by one of the most influential people in the Third Reich. In this situation, Rosenberg and his confidant Reinert decided to move on to more active actions. They sent a message to the leadership of the "Association of Friends" that he should think about the nearest plans for cooperation. Toidt, who for a long time could not find support from the authorities, was naturally delighted with this proposal. He believed that Rosenberg carried out the will of the Fuhrer. Toidt was unaware that behind the scenes of the Third Reich there was an active fuss, better known as the "struggle of competencies".

Rage, which reigned for a short time in the leadership of the Association of Friends, was soon replaced by disappointment. Reinert preferred to contact Professor Julius Andrée, the man who led the small archaeological excavations at Externschgain by crossing the Teudt road. Over time, many members of the Teudt circle began to perceive Reinert not just as a representative of the new government, but as an academic scientist who under no circumstances could be friendly to the "Association of Friends of German Prehistory". The wary attitude was replaced by justified fears that the "Association of Friends" might disappear altogether. Reinert frankly demanded from Teudt that all members of his organization join the "Union of Struggle for German Culture". But such a step could mean only one thing - Toidt not only lost his supporters, who were dissolved in the general mass, but also could not express his opinion, since he had to obey

355

#### ANDREY VASYLCHENKO

party discipline. Irritation began to grow when Rosenberg entered the matter, who began to put pressure on Teudt along party lines. Gauleiter Mayer openly demanded that the amateur scientist come to terms with possible unification. Toidt played a role in Toidt's "political short-sightedness". He opposed unification in every possible way. The "association of friends" turned out to be not such an easy prey as it seemed to Reinert and Rosenberg at first. Reinert, who had become adept at internal party intrigues, often resorted to frank denunciations. Among the victims of such denunciations was Professor Andrée, in whom Toidt found an unexpected ally. Neither Toidt nor Andrée were eager to be rank-and-file performers in the Union for the Struggle for German Culture. In addition, they were brought together by what at first quarreled - their interest in Externstein.

Probably both Toidt and Andrée would have been Reinert's subordinates if Heinrich Himmler had not stepped in. He always disliked the dogmatist Rosenberg and his henchmen. In addition, the plans of the Reichsfuehrer, simply obsessed with mysticism and ancient history, did not include the prospect of losing control over Externstein. If you believe the sources, he took patronage over these rocks shrouded in legends almost since 1934. But he had almost nothing to do with the excavations that took place that year in Externstein. This did not prevent him from showing almost paternal care. It is not surprising that Professor Andrée attributed the first archaeological finds not to Reinert, but to SS-Sturmführer Knobelsdorff. This SS officer immediately reported to Himmler's adjutant: "Since the funds of the land government are almost exhausted, there is a danger that the highly interesting raskoiki in Externstein may be suspended." Himmler instructed to find the necessary funds for the study of Externstein. An amazing fact: on the same day, Himmler sent another letter in which he proposed to transfer Wewelsburg Castle to the SS. Coincidence or regularity? Not

356

#### MYSTIC SS

known, but in September 1934, Himmler made it clear that he was showing an increased interest in Externstein and Wewelsburg - objects that were destined to become the main SS

SHINES.

Details of Himmler's assistance in the study of Externstein were given in one of the Detmold newspapers. There was published a note "Himmler in Externsteine. Inspection of the historical site together with Professor Andree". The note reported that the local authorities attached great importance to the visit of the Reichsfuehrer SS. One of the party bosses, who was at that time in the hospital, even left the ward on purpose in order to personally greet the head of the "guard detachments". As a result, Himmler ordered that two storms from the 72nd SS standard be placed at the disposal of archaeologists. Himmler himself, with undisguised interest, examined the Exterstein grottoes and excavations located next to the rocks. In total, the Reichsfuehrer spent about 4 hours in Eskgerishtein. And here's one fun fact. One of Toidt's associates, and not an academic scientist, told Himmler about archaeological finds. By the way, the date of Himmler's visit to Externstein (September 22) was also far from accidental. According to local tradition, a commemoration of the crew of the submarine O-9, which entered into an unequal battle with the British fleet at the very beginning of the First World War, was held here. This indicates that the Germans already in the first years of the Nazi dictatorship perceived the rocks of Externstein as a kind of religious building.

The year 1935 began with grim news for the Association of Friends of German Prehistory. It became known that the land of Lipe would be included in Westphalia. Then came the news that the Prussian Minister of Culture and Education had appointed August Stieren responsible for the protection of natural monuments. This was in no way part of Teudt's plans, who hoped that Professor Andree would be in this post. The fate of Externstein became a hostage to the transformations taking place in the country. To this were added not

357

ANDREY VASYLCHENKO

pleasures brought by Hans Reinert, who, through the Ministry of Education, interfered in every possible way with Toilt's plans.

The help provided by Himmler turned out to be practically useless in the winter of 1934-1935, since the excavations were temporarily mothballed. But not only gloomy rumors came to Detmold. In particular, rumors said that Reinert's position had been greatly shaken and that in the near future the Imperial Ministry of Education would become Himmler's ally. But the most encouraging rumor was the news that the Reich Minister was going to transfer the excavations of all prehistoric monuments to Himmler's department. All this prompted Wilhelm Teudt to seek personal — tanya contacts with Himmler. This meeting took place at the end of February 1935. The conversation was mainly devoted to the prospects of creating a special SS institution in Detmold, which would be engaged in the study of ancient history. But the topic of this short conversation was not limited to the discussion of service prospects. Teudt succeeded in discussing the meaning of Externstein. Himmler was frankly pleased that Teudt did not object to cooperation with the SS. But at the same time, the Reichsfuehrer SS made one very important remark. He emphasized that the pernicious influence of the ideas of Guido von List was unacceptable in his personal headquarters. In parting, he encouraged Wilhelm Teudt, declaring that in the future the National Socialist state would pay the closest attention to Externstein.

At first, the participation of the SS in the study of Externstein was imperceptible. For example, an adherent of Toidt's idea, Fritz Fike, who worked as a guide in rock grottoes, summarized his observations and sent them up. The recipient of this information was none other than Carl Maria Willigut! Willigut processed the received information and sent it back to Detmold to Untersturmfuehrer Precht. Teudt himself clearly did not have enough specialists to begin systematic work. Bringing them in from academia was risky. Scientific professionals could not leave a stone on

358

## MYSTIC SS

stone from his buildings. By the way, Reinert faced a similar problem. But the latter began to lose ground: he clearly could not stand the war on two fronts, against serious scientists, on the one hand, and amateurs supported by the SS, on the other.

In April 1935, Reinert was in for an unpleasant surprise. Scientists from the German Archaeological Institute and the so-called "Roman-German Commission", together with the SS, began an active campaign to discredit him. Any developments begun by Reinert in the study of Externstein were called into question. The conflict reached the general imperial level. As his colleagues and collaborators turned their backs on Reinert, the SS became more and more firmly established in the field of prehistoric research. In the spring of 1935, Alexander Langsdorff, Himmler's adviser on ancient history, managed to establish contacts with many German scientists. After an appropriate conversation with Himmler, Langsdorff began to establish relations with scientists from the Rhine region, to which Detmold adjoined. He promised them all kinds of support from the SS. A few days later, Himmler confirmed his intentions regarding the participation of the SS in prehistoric research. At the same time, he quite clearly made it clear that his department was interested not so much in ancient history itself, but in the religious buildings of antiquity. But this, according to the Reichsfuehrer SS, should not diminish the scientific significance of the proposed research projects. To discuss future plans, Himmler met with German historians. In a conversation, he made it clear that each historical direction would be supervised by a special SS unit. The Reichsfuehrer SS made no secret of the fact that, using the scientific methods inherent in archeology and ethnography, he intended to create a special topographic map on which special places of worship would be marked. Himmler managed to create a powerful bloc that opposed Rosenberg and Reinert. It included not only Toydt's comrade-in-arms, but also serious scientists, representatives of local authorities

359

## ANDREY VASYLCHENKO

and the Ministry of Education. For the time being, Alexander Langsdorff was entrusted with the planning of all cult and prehistoric work. The latter managed to agree that many specialists in ancient history would be included in the SS Main Directorate for Race and Settlement. The first SS scientist was Werner Buttler, who in July 1935 carried out archaeological excavations near the town of Erdenburg.

Rosenberg and Reinert were not deterred by this development of events. They decided to resort to their favorite tactic of denunciations. In numerous letters sent to the Party Chancellery and other structures, they complained that Rosenberg, who was personally authorized by the Fuhrer to engage in ideological work, was being persecuted by a group of intellectuals who were able to gain a foothold in the SS. Some of the libelous accusations sounded completely ridiculous: de, all the scientific work that the SS planned to conduct was actually guided by liberal Catholic reaction! Using his own newspapers, Rosenberg vehemently attacked Himmler's allies, declaring that it was not German elements that had infiltrated science and were putting forward ideas that undermined the unity of the popular community.

However, Himmler had little interest in such attacks. He clearly carried out a pre-planned plan, and in the summer of 1935 the Heritage of Ancestors society was created. From that moment on, ancient history has been steadily included in the competence of the activities of the "Black Order". At first, the Ahnenerbe carried out its activities in studying Externstein together with the KASH department of the SS Main Directorate for Race and Settlements. Since the summer of 1935 Externstein has become a place of national pilgrimage. The rocks literally overnight turned from a historical monument into a religious building. Interesting fact. It was strictly forbidden to let Jews near the rocks of Externstein. It was motivated

because they could not understand their meaning for the German people. The rocks themselves were surrounded

360

## MYSTIC SS

a special fence, on the doors of which a sign hung. "Keep silence in the shrine of our ancestors." All this atmosphere was supposed to lead the visitors to the idea that they took part not just in a historical excursion, but were involved in some kind of religious ceremony. By the way, when it became clear that Externstein had finally come under the control of the SS, a disgruntled Reinert began to use tactics that did not stop the scientist. He began to send anonymous letters stating that Alexander Langsdorff was a Jew. In response, Langsdorf appealed to the SS court of honor and demanded that Reinert be summoned to its meeting. The situation was hushed up, but Langsdorf himself had to safely abandon the idea of supervising the "mystical rocks". Witoge Toidt finally achieved the long-awaited result. With Himmler's permission, he could conduct astronomical observations in Externsteine, which were more reminiscent of a religious ritual, and also celebrate the festivities of the summer and winter solstices.

Wilhelm Teudt's circle grew further into the structure of the SS after he handed over to Heritage of Ancestors the right to issue the journal Germany, which he had founded. The fact is that in 1935 the Ahnenerbe did not have a single printed organ of its own. But for the activities of the research society, the newspaper was simply necessary. It would be more expedient to get at your disposal an already existing printed organ, which had its own circle of readers. After unsuccessful negotiations with the publishers of the Nordic World magazine, the Heritage of Ancestors management decided to settle on the Germania monthly. At that time, this publication was actually subordinated to Wilhelm Teudt, popularizing the activities of the "Association of Friends of German Prapstory", and covering issues related to Externstein. It should be emphasized that the works of G. Wirth and J. Plassmann have already appeared in it. This circumstance was very important for the leadership of the Ahnenerbe. "Germany" became the print organ of the "Heritage of the Ancestors",

361

## ANDREY VASYLCHENKO

because she was in a very difficult financial situation. In December 1935, an agreement was signed, which stated that the journal was published jointly by the Association of Friends and the Heritage of Ancestors society. Even two editors were appointed: the editor-in-chief was Josef Plassmann, who lived in Berlin, and the second was Otto Ziffet, one of the followers of W. Teudt.

The first issue of "Germanpi", prepared by two structures, was published in March 1936. Despite Plassmann's assurances that the general line of the journal would not change, the content of the journal began to change rapidly. However, "Germany" was and remains the mouthpiece of naive researchers in the style of archaic "Völkisch". At the same time, the Ahnenerbe tried to turn a number of local "fighting sheets" into all-German publications. The Ahnenerbe in every possible way extolled the nationalist character of these leaflets. They were supposed to help the representatives of the "republic of scientists" turn into "national researchers", a kind of prototype of the "people's comrade" of the National Socialist: a model. The fact that the Ahnenerbe became associated with the Germania magazine was explained by the wild cocktail of Himmler's primitive ideas and Wirth's daydreaming, which was thrown into the pages of this publication. Wirth was able to drag to the Ahnenerbe his "retinue" of amateurs from among the readers of this journal, in which, back in 1928, he declared the need to support amateur science.

That is why Plassmann was forced to turn "Germania" into a model of the national socialist scientific newspaper, which would be interesting to professionals and understandable.

lovers. But such a synthesis was hardly possible, since professionalism, as a rule, ruled out popularity. As a result, "Germany" published non-professional stats that were dedicated to Heinrich the "Fowler", German princes and German customs. These articles spoke of the need for all SS men to acquire Yul lamps, covered the activities of the SS factory

362

## MYSTIC SS

kiv Allah. It is indicative that if specialists were published in the journal, then little-known ones.

The next step was simply inevitable. On his 75th birthday, Wilhelm Teudt received an invitation to head one of the departments of Ancestral Heritage. After a short hesitation, Toidt gave a positive answer. On January 18, 1936, he was appointed head of the teaching and research department of German studies. But such a designation was a medal that had a reverse side. On the other hand, Toidt received recognition in society. He even got a professorship. But on the other hand, he was forced to submit to SS discipline. This was expressed at least in the fact that he had to transfer the post of head of the "Association of Friends of German Prehistory" to Wolfram Sievers, the organizational head of the Ahnenerbe. In addition, he could not publish any books and articles concerning Externstein without coordinating them with his superiors. Such strictness concerned not only Toidt. For example, in 1936, the Reichsführer SS strictly forbade unauthorized research and publication on Externstein. Undoubtedly, the Ahnenerbe should have supervised this. Over time, Legacy of the Ancestors has published SEVERAL books about "magic rocks". Some of them looked like a textbook. All these books were personally approved by Himmler. Almost all SS men were supplied with similar "textbooks". For them, these books served as a specific guide (over time, a visit to Externstein, as well as the purchase of Jula lamps, was almost mandatory for SS officers).

But the SS leadership very subtly took into account the psychology of the ambitious Toidt. Several demonstrative curtsies were made to him. Not only was he appointed head of one of the departments of the Ahnenerbe, Himmler decided to change the symbol of this organization. Starting from 1936, the white image of Irminsul, placed on a black shield, became the emblem of the Ancestral Heritage. So

363

## ANDREY VASYLCHENKO

over time, Irminsul became a symbol of SS mysticism. Let's take a closer look at this image.

As mentioned above, the World Tree of the Germanic peoples was called Irminsul and, like Yggdrasil, it raised its top high into the ether. However, the name Irminsul refers only to the trunk of the tree and means the pillars of the Universe that support Everything. Three or four large paths diverged from the foot of the Irminsul to the main directions of the world, resembling the roots of Itt드릴. There is a version that the name Irminsul was worn by the statues of the gods. erected on these wooden poles. To prove this versine, Grimm quotes an ancient writer:

On the irmensul stood a huge idol, They called him their merchant.

Go another passage:

He climbed the Irmensul, And all the earthly people worshiped him.

This meant that some individual was worshiped as a god, and perhaps the ancient Teutons worshiped a god named Irmin. This version is developed in great detail in Karl's Irmin Saga.



Maria Willigut. Grimm himself associated the idea of choice with a holy tree-trunk, and not a pillar carved by a human hand, and said that as an image passes into the concept of a tree, so the tree passes into this image. We find a similar wooden pillar in the mythology of Ancient Egypt. Each torod or village of this mysterious country worshiped its deity, and these deities manifested themselves in the form of some object in which they supposedly lived. One of them was the god of the city Dedu, Osiris, who was represented as a wooden pillar, which thus became identified with him. At first it was just a tree trunk, devoid of leaves. There is a description of the feast depicted in the Theban tomb. It was a celebration of the erection of the Ded column. Pharaoh began the holiday with an offer

364

## MYSTIC SS

of sacrifice to Ospris, the "god of eternity", who was presented as a mummified figure with a column of Grandfather on his head. Then the pharaoh, with the help of relatives and priests, set the pillar in a vertical position, which symbolized the moment of the resurrection of Osiris, and his spine, centuries later represented by Grandfather, again stood straight. Later this pillar came to symbolize the four pillars supporting the heavens. In the tombs of rulers, objects resembling miniature pillars with four horizontal beams at the top, in green, red and blue, are often found. These small figures, known as "grandfather" symbols, were hung around the necks of the dead to ensure a peaceful transition to the other world and to give them life and strength. This binding emblem of Osiris to Dedu was subsequently used in architecture and in the manufacture of talismans and amulets. Grandfather and Irminsul, it seems, were "objects" of the same kind as Amerakh. The Omahas of North America had a "holy pillar" which identified the Cosmic Tree and was known as the Mystery Tree. It was the center of the four winds and the home of the Thunderbird.

But back to the Germans. Willigut clearly pointed to that. that the Saxon god Irmin was associated with the World Pillar Irminsul. Moreover, according to one of Vaistor's chalgarites, it was on the pillar that Baldr Krestos was at one time. According to Willigut, the general concept of this symbol is closely connected with Irmpism, 1 with Christianity. For Weistor, the minderia of Crisg is the Archetype of the Nailed God, the God of the Dying and Resurrection, the God of the Year crucified on Osp Irminsul. So for Himmler, Externstein and Irminsul were not some funny historical objects. It was a full-fledged part of his religious plan, which essentially boiled down to the restoration of Irminism. This is not just an unfounded version. If we look at the places of worship of the SS: Externstein (Detmold), Wewelsburg (Paderborn), Mount Bruken (Hameln), Sachsenhain (Verden an der Aller), the place of the crucifixion of the Cross (Goslar), we find that all of them located enough

365

## ANDREY VASYLCHENKO

small area. Precisely the territory that Willigut described as an ancient stronghold of Irminism. Moreover, the choice of some places of worship was not accidental. There are many castles in Germany, but Himmler settled on Wewelsburg. There is a version that this castle was chosen precisely because it was located on the territory of the "Irminist area",

But back to Wilhelm Teudt. The whole beginning of 1937 passed with him under the sign of endless disputes and squabbles with the leadership of the Heritage of Ancestors. The stubborn old man did not want to obey the demands placed on the SS. These disagreements were fueled by the Gauleiter of Westphalia, Alfred Mayer, who urged Teudt to head the historical research in Detmold. Wilhelm Teudt was not shy about criticism. He even went so far as to criticize the very structure of the Third Reich. He once declared: "The Führer-principle is good for the post office or for the army, but by no means for other things. There are too many leaders who are guided by the Führer, for the most part not solving any cases. In "Heritage"

ancestors "at first they looked through their fingers at the old man's whims. But sooner or later, the patience of Zeevers had to come to an end. Toidt put all the activities of the Ahnenerbe at risk, he was pulled back. In response, Toidt began to threaten that he would leave the post of head of the department in the Heritage of Ancestors and go to work for Reinert. The conflict almost didn't come out. Toidt decided to join the "Association of Friends of the German Prapstorin" into the "Imperial Union of Ancient History", which was headed by Reinert. Things got to the point that the Minister-President of Brunswick, Klagess, who was a member of the SS, summoned Reinert and demanded in a decisive manner to stop attempts to attract specialists from the Heritage of Ancestors to his structure. On February 18, 1937, Wolfram Sievers decided to have a frank conversation with Wilhelm Teudt. In its course, the organizational head of the Anenerbe managed to convince the 77-year-old man of the unreasonableness of his steps. Sievers in paints painted gloomy lanes

366

## MYSTIC SS

prospects for Toidt's stay in Reinert's organization. In this situation, Sievers did not have to choose. The "Association of Friends" by the beginning of 1937 had more than 1100 members and could become Reinert's strongest ally. The exit of the association from the "Imperial Union" dealt a powerful blow to the old enemy Anenerbe. Wolfram Sievers and Bruno Halcke decided to approach Himmler directly in order to hasten the process of breaking off relations between Teudt and Reinert. But the Reichsfuehrer SS expressed the opposite opinion. He suggested not to hurry with decisive steps. Perhaps he expected to add the entire "Imperial Union of Ancient History" to the Ancestral Heritage, or perhaps he did not want to lose his agents of influence in this organization, who regularly reported to him about Reinert's plans.

In the meantime, Externstein has ceased to be the exclusive competence of the Heritage of Ancestors. At the beginning of 1937, the Reinert organization issued a commemorative edition of 5,000 Years of Germany, in which Externniggain was portrayed as "the holy places of New Germany". Toidt was flattered. Finally, his ideas were voiced throughout the country.

But Himmler was not idle. He didn't want to lose control of Externstein. While the hardware games were going on, the Reichsfuehrer SS took several steps. Correspondence between Sievers and Himmler clearly demonstrated that the head of the "Black Order" at that time showed the highest interest in the "magic rocks". He even set aside some official affairs in order to personally supervise some of his undertakings.

One of these initiatives started in the autumn of 1937. From November 20 to November 22, 1937, a group of specialists from the Mineralogical Institute, which carried out its work at Frankfurt University, worked in Externstein under the control of the Heritage of Ancestors. Scientists who examined the remains of axes and chisels made the most favorable impression on Sievers. During the examination of Externstein, one of the scientists drew attention to traces of soot,

367

## ANDREY VASYLCHENKO

located in many places of the "sacred rocks". After that, the researchers from Frankfurt sent a letter to the leadership of the SS with a request to make additional samples in places where ancient soot was present. These studies could make it possible to accurately date the date of its appearance. Without these samples, scientists were unable to determine whether it appeared in the Bronze Age or the Iron Age. A comprehensive study of Externstein could also explain the purpose of the drawings and signs carved inside some rock grottoes. They even suggested that the drawings were made not with traditional flint axes, but with metal objects that could serve as the first coins.

This prospect encouraged Himmler. The Reichsfuehrer SS instructed Wolfram Sievers to contact the German Gold and Silver Depository in order to fully finance the project.

conducting research work. The reason for this step was the assumption that scientists could make new revolutionary discoveries in the field of German numismatics. Himmler, who was always fond of mineralogy, showed no less interest in soot stains. At the beginning of December 1937, he wrote a letter to Sievers, in which he said: "I agree that comprehensive research should be carried out in Externstein... The appearance of soot on the rocks can have a twofold interpretation. Firstly, these are traces of destruction that remained on the limestone. The second version was proposed by SS Brigadeführer Weisttor. It has long been argued that fire, to a certain extent, served astronomical purposes. It helped keep track of solar cycles, months, and maybe even days." Himmler also recalled his visit to Externstein in the autumn of 1934. Then the Reichsfuehrer SS found a place that looked very much like a hearth. From this observation, Himmler concluded that the rocks may have been inhabited since primitive times. These studies were destined to begin only in April 1938, when the leadership of the Ahnenerbe was finally able to "secure" Toidt.

368

## MYSTIC SS

The second step that Himmler took was the temporary relocation of the leadership of the Heritage of Ancestors from Berlin to Detmold. To carry out this project, Himmler met personally with Gauleiter Mayer. The agreement was reached almost instantly, after which Oswald Pohl, who was in charge of all economic affairs in the SS, ordered the relocation of the Ahnenerbe from Berlin to Detmold. All economic issues were resolved almost at the speed of light. Within a couple of weeks in Detmold, more than 60 premises with a total area of about 10,000 square meters were found for the "Heritage of the Ancestors". These were not only the premises of libraries and office rooms, but also workshops, and even exhibition premises.

On February 7, 1938, a meeting was held in Munich at which the problems of Externstein were discussed. In the course of a conversation between party and SS functionaries, extreme dissatisfaction with the style of work of Wilhelm Teudt was expressed. Heinrich Himmler took note of the criticism, but did not dare to get rid of the aged researcher. Toidt's fate was sealed on 20 February. On that day, a dossier collected by the Gestapo fell on Himmler's desk. The last straw that overflowed the patience of the Reichsfuehrer was information regarding Teudt's order during contacts with the Dutch "Völkische" group "Waderen Erfdeel", which actively collaborated with the "Heritage of the Ancestors" in the study of Externstein. It turned out that both in personal meetings and in correspondence, Toidt expressed sharp criticism of the SS leadership. On February 25, 1938, Wilhelm Teudt was expelled from the Heritage of Ancestors, followed by Wilhelm Kinkel, a member of the Ahnenerbe Presidium. But the most tragic fate awaited the guide who made excursions around Externstein. Despite the fact that for many years Fritz Fricke was an SS informant, he was not only deprived of all posts, but sent to a concentration camp. In the Ahnenerbe itself, everyone preferred to immediately disown Toidt's heritage. This situation was also observed in

369

## ANDREY VASYLCHENKO

the case of Hermann Wirth. It can be said that it was from February 25, 1938 that Externstein came under the complete control of the SS. However, Toidt was allowed to conduct small excursions along the rocks and work as a photographer, taking pictures of everyone against the backdrop of the "German shrine". The outbreak of World War II led to Externstein being officially closed to the public. Only employees of the Heritage of Ancestors could appear in the rocks. During the war years, Externstein even stopped holding winter solstice holidays, which had been held here every season since 1935.

Further development of Externstein was planned to begin after the end of World War II. Himmler's plans were to open a giant museum complex here, where there would be

hotels, and restaurants, and several museums. Antiquities were to be exhibited in museums. Hotels and eating places had to be decorated in the style of the early Middle Ages. Everyone who settled in the hotel was supposed to receive a booklet about the External Secret, which could serve as a passage ticket to the rocks. But do not assume that the head of the "Black Order" was going to turn Externstein into some kind of entertainment complex. Rather, on the contrary, access to these places was supposed to be significantly limited. The lists of visitors were previously coordinated with the SS leadership. Probably, after the war, it was supposed to arrange a large cult site of the Irminist religion here. This idea is suggested by Himmler's intention to place a gigantic statue in front of the rocks, which was supposed to be the revived Irminsul (please do not confuse with the small sgella, installed in 1938). The results of the world war made their own adjustments to Himmler's plans. However, some of them nevertheless came true: Externstein is still a meeting place for

mystics, pagans and German nationalists.

## Chapter Eight

### SS mediums and alchemists

As I see a group glorifying synarchy, I give it a political assessment. But it's bad that it's worth delving into the material, you stumble, for example, on the following. Around 1929, some Vivian Postel du Mai and Jeanne Canudeau founded the Polaris group, which is inspired by the myth of the King of the World, and then proposes a synarchic project: social services against the capitalist iris, elimination of the class struggle with the help of the cooperative movement. This seems to be Fabian socialism, a non-revolutionary socialist theory in the spirit of Labor convictions. Indeed, both Polaris and fabnans are accused of being emissaries of a synarchic conspiracy.

### Umberto Eco "Foucault's Pendulum"

It is known that Himmler was interested in spiritualism. Moreover, this interest was not limited to purely theoretical knowledge. It is known for certain that in 1925 the future Reichsführer SS thoroughly studied the practical guide for mednuns written by Heinrich Jürgen. This manual, in the "Practice of Rotation and the Magic of the Pendulum," has been published as a guide for identifying diseases, determining sex, and other characteristic human traits using sidereal force. The fact is that in his book, Heinrich Jürgen suggested that

what a lot

371

### ANDREY VASYLCHENKO

Some famous healers, including Paracelsus, had a specific head structure, which consisted of two parts. One part was sidereal and the other elemental. These parts corresponded to a mixture of various elements. In this case, air and fire (sidereal part), water and earth (elemental part). Himmler's interest in this theory can be understood if one reads in the subtitle of the manual that it contributed not so much to the development of medical abilities as to "conversation with otherworldly forces." Himmler always dreamed of finding contact with the realm of the dead and spirits. Jürgen's book could "help" in this endeavor, as it was provided with many tables and spiritualistic templates with which one could talk with the spirits. These tables contained fundamental concepts and words: yes, no, left, right, evil, good, alive, dead, etc. In fact, it was a popular spiritualism tutorial.

But Jürgen's system was somewhat different from the generally accepted spritism. The fact is that in it the central attribute was not the rotation of the saucer, but the swinging of the pendulum, which was driven by a mysterious force - "Od. Apparently, it was this force that contributed to the transition of the spirit into matter, the soul into the body. This concept was first introduced by the German chemist Baron Karl Ludwig von Reichenbach. The power of "Od" was a kind of new means of transmitting information. This

in his time, man became a clear example of how natural science and spiritualism can be linked together. He was the chemist who invented creosote and paraffin. However, this did not prevent him in 1841 from studying the power of "Od". It was assumed that he gave her name from the name of the Scandinavian god Odin. Moreover, he suggested that "Od" had two poles. The author of *The Practice of Rotation and the Magnet of the Pendulum* quite willingly referred to the epigones of Reichenbach. Take at least one quote: "We know about

Is this plot hidden from the reader in U. Eco's para-Masonic novel "Foucault's Pendulum"?

372

## MYSTIC SS

the existence of electricity, and therefore we can discuss: are there places in the tissues of the body where a large amount of this energy can accumulate? Can this electrical energy be converted into mechanical action, that is, with the help of impulses emanating from the brain, set muscles in motion? But we will not find anything like this in the human body... The body's motor functions are carried out without any electrical intervention. Neither chemical reactions can accomplish this... With a certain certainty, we can say that the organism is subject to a special force, not yet known to official physics. According to the author of this work, this is Od. This is a special substance, which, according to Reichenbach, allows people with special mental susceptibility to have special vision, touch and other senses. Od emanates from the human body mainly from the fingertips, but also from the izushi, eyes and mouth. For the symbol, the radiation emanating from the right palm receives a blue color, and from the left - red. Reichenbach believes that the human body has the same polarity as the globe." Or another quote from Jurgen: "The French researcher Durfille established that magnetism is the source of Od, or, more precisely, of its radiations. The Viennese doctor Friedrich Ferow found out that all the nerves of the human body are hollow and can be Od conductors. Fritz Quade stated in his work "Odik" a working hypothesis, according to which Od can consist of "ur atoms". These polar "ur-atoms" are found not only in Oda, but in all chemical

substances."

Jurgen then again quotes Ferov, who adopted the ancient concept of studying by sight. In particular, he wrote: "The look also has an odic effect - the one who looks around is literally irradiated with Ol. The light of the human Od is stronger than any magnets and crystals... Sensitive people in the dark see the human body as completely illuminated. It

373

## ANDREY VASYLCHENKO

as if wrapped in an odic shell, which increases its size and gives a ghostly unusualness.

In these scientific calculations of the Oda theorists, we can easily recognize the Gnostic ideas about the metaphysical light. Recall, for example, the same Alfred Schuler, who once said: "Imagine a trembling complex of light, which consists of an innumerable number of active and passive electrons. The fluids in continuous motion of which it is composed. It is these fluids that form the nimbus, the halo of creative power that surrounds every entity." The fact that the idea of Oda is directly related to Gnosticism becomes clear after Jurgen's concluding words: "If the spirit of God first woke up only in us, then it is possible for us to transfer it and rise to a higher level by connecting to cosmic energy, without whose participation nothing appears and nothing disappears. Which takes us out of the unconscious realm to a meaningful view of the higher worlds. Which makes us radiant people, bestowing the highest consciousness of the land of the enlightened. That

God is in the man himself, he only needs to be awakened, to make himself more sublime. An actual repetition of the Gnostic doctrine that divine sparks were cast into the realm of matter. It is only necessary to find the source from which the cosmic force flows, to return again to the pleroma, the Light Abundance, the "Kingdom of the Enlightened".

In 1942, Himmler told his massage therapist Felix Kersten: "We started only to declare that pure German blood is a prerequisite for the highest mental and psychic qualities. We will be pleased if this idea takes hold of the broad masses. However, only the biological side of the matter is visible here. At the same time, pure blood is a condition for the light forces that are kindred to us to be embodied in German man. And this is a religious problem."

About how Od enters the body, the author of Practicum Movement gave a fairly clear answer: "In the body there are two important

374

## MYSTIC SS

The main source of Oda is the flameless combustion of nutrients in the lungs and tissues and the fixation of Oda through breathing. The more nutrients are processed, the more Oda becomes. At 37°C lower temperatures, more ur-atoms, or ethereal matter, are produced in the tissues. But not all people are able to extract the same amount of Oda from the air. Odom is what Indian yogis call prama.

By the way, the idea of relatively low temperatures, at which more ethereal material is produced in the body, is very interesting. During the war years, numerous experiments on hypothermia of people were carried out in the Heritage of Ancestors. Dr. Sigmund Rascher personally selected people for such experiments. He wrote to Himmler that experiments on hypothermia could begin in July 1942. But this plan took concrete shape only after Rascher personally spoke with Heinrich Himmler. Himmler emphasized that these experiments were of great importance for the SS. When the Scientific Institute for Targeted Military Research was created in the Ahnenerbe as one of the divisions of the research society, Rascher began to lead one of the sectors in it. On August 15, 1942, experiments on supercooling a person began in Dachau. In his first report, dated 10 September 1942, Rascher described to the Reichsführer-SS the process of prisoners dressed in full flight uniforms in icy water. As soon as the body temperature reached 28 °C, the subject died, despite all attempts to resuscitate him. In experiments on exposure to damp cold, subjects were immersed in ice-cold water, either naked or dressed in overalls, and a lifebuoy did not allow them to drown. The first thought that comes to mind after reading the documentation on the course of these inhuman experiments is that they were carried out on the order of sailors or pilots who wanted to master new possibilities for combating hypothermia. But in 1942, both the Wehrmacht and the Luftwaffe had very good methods. Who then raises the question, why

375

## ANDREY VASYLCHENKO

mu these experiments (according to Himmler) were of great importance for the SS? Is it because their true goal was to try to study the process of activation of the Od force in the human body?

But let's go back to the 20s. Jurgen put Od and ether on the same plane with such elements as fire, water, earth, air, in fact equating ether with the "fifth essence". In general, the concept of ether, or, more precisely, light ether, was invented in the 19th century in order to fill the Universe with some substance through which light waves, radiation, heat, magnetism could be transmitted. In addition, the ether turned out to be directly related to the theory of the fourth dimension. In 1876, the book "Invisible" was published, written by the British

Balfour Stewart and Peter Guthrie Tait. They described the existence of an unknown Universe on the other side of the world, which is usually called the Universe of scientific perception. "Invisible" made a gigantic impression on Helena Blavatsky. In the first part of her book, *Isis Unveiled*, she published the theses borrowed from Tite and Stuart. She used the idea that the ether acts as a kind of energy memory of the Universe to form her own doctrine. Blavatsky believed that the ether, or astral light, as she called it, left visual impressions, as if forming a kind of "picture gallery". The image of the astral light (ether) is hidden in mystical places: the Himalayas, Tibet, the dungeons of India.

But what practical use could be drawn from knowledge of the power of Od or the existence of the ether? Jurgen gave an answer to this question as well: "For example, if a yogi student succeeds in controlling his lungs and directing the respiratory flow in a certain way, while concentrating his mental will on a thin ethereal layer, then he receives such forces that an ordinary person could not even dream of. . So, he can do without food for a long time. He receives virtually unlimited power over his body and mind. The very highest goal of comprehending the power of Od with

376

## MYSTIC SS

stood in mastering true magic, which was the "power of the soul and spirit" over "subtle and coarse matter."

Alfred Schuler also spoke about ether in his series of reports "On the Essence of the Eternal City". "I turn my gaze into the vibrating light exuberance, the innumerable vibes flaring in delight that are celebrating an endless wedding on the air.

We do not know to what extent these ideas were accepted by Hitler and whether he used them. But we can safely say: Heinrich Himmler was familiar with the magic of the pendulum. He was well aware of the power of Od and the ether. Felix Kersten, personal massage therapist of the Reichsführer SS, once reported that "Himmler was firmly convinced that he could conjure spirits and make contact with them. Of course, he stated that for this you need to have special abilities. He claimed that he could call on the spirits of people who died more than 100 years ago... When he lay half asleep, the spirit of King Henry often appeared to him, while giving valuable advice. Before making any important decisions, Himmler invited one of his astrologers to draw up a special horoscope... Himmler often liked to say that astrologers agree that Germany could recover and rise only if all Jews were exterminated. ".

But obsessed with mysticism, Heinrich Himmler was interested not only in conversations with long-dead people and the advice of King Henry I. He was haunted by the possibility of developing telepathy and clairvoyance. In 1923, he seriously engaged in the fact that he began to develop the ability to clairvoyance. The very quality that in Scotland was called "second sight", and in Westphalia "representation of ghosts". Moreover, Himmler intended to fix the future with the help of photographic and sound recording devices. In the same year, 1923, Himmler came across an article by Friedrich Bensen. The author of the article mentioned a case described by the oculist Johan Heinrich Jung-Stilling, who,

377

## ANDREY VASYLCHENKO

By the way, he was a student of Franz Mesmer and Emanuel Swedenborg, occultists of the 19th century. So, the article narrated the following: "An incident of this kind was told by the noble Goethe, who highly revered Jung-Stilling. The latter happened to be in the same margraviate. There, the "prophet" revealed to a Protestant priest from the local community that he

will soon accompany a corpse from his house. Since the priest's wife was very weak in health, horror and indignation seized him, and he drove Jung-PNilling away. According to tradition, the priest, as the owner of the house, had to go behind the coffin in front of the relatives of the deceased. In order to break the prediction, he asked his wife to take this place. At the moment the funeral procession started, the priest's wife fell to the ground. The frightened attendant immediately took his place in the procession and began to accompany the body. Bonsen did not intend to treat this story as a coincidence. He attempted to give a modern explanation of clairvoyance, for which he resorted to the theory of Carl do Prel. "Du Prel, the main representative of the Darwinian school of visionary vision in Germany, seeks to explain these phenomena by the fact that a second transcendent "I" operates in a person, which gives people self-confidence. The more sensory consciousness is suppressed, the more the "second F" comes forward... In 1840, the Vesgfalian physician Sebrengondy tried to explain these abilities. He proceeded from the fact that there is a certain "general sensation", which he called only the sixth sense. It (this general sensation) is intended to foresee in time and space things that may be required in the future: "The source of the infinite hidden power." Ordinary perception of things requires some mediator, as, for example, light is necessary for vision. But this outgoing nervous energy is much thinner and faster than light. This is the so-called organic ether, that same imaginary nerve current (Od), the existence of which speaks of spiritualism... To explain visions, we must admit that the soul perceives

378

## MYSTIC SS

takes things with the help of "general emotion" and organic ether. This means that our knowledge lies outside the cognizable area, breaking all the barriers of finiteness, space and time.

However, Friedrich Bonsen was often skeptical about such statements: "The assumption of the transfer of thought with the help of ethereal waves is as bold as it is unproven." But in his article there are interesting thoughts that will be very useful to us. Namely, the words written (I emphasize again) in the early 20s of the twentieth century: "In our time in Westphalia, it is very common to believe that one can penetrate other places with a second sight." After reading this article: Himmler made the following entry: "This is a comprehensive summary of unknown and amazing areas. A small part of the boundless mind, everything transcendent, which at the present moment is astrology, hypnosis, spiritualism, telepathy. An attempt has been made to provide a scientific presentation and understandable interpretation of these phenomena.

So what did Heinrich Himmler believe in? The answer to this difficult question can only be given by people who personally knew the Reichsfuehrer SS. So, the masseur Felix Kersten, who was no longer mentioned by us, stated: "For example, I knew that Himmler was extremely superstitious. He believed in good and evil spirits. When in doubt, he resorted to the help of astrology, consulting at least two astrologers. If he was filled with skepticism, then he weighed every statement. To deal with the nature of this mystical belief of Himmler, we will have to go back to the nineteenth

century.

In 1866, a son, Otto, was born into the family of Hanisch, a small railway employee from West Prussia. Soon the Hanish family moved to America. There, Otto Hanisch created a new religious organization. It happened in 1899 in Chicago. In this city, under the name of Ottoman Zar Adushty Khanisha, he created the Mazdaist movement. Already from the very names and ritual names it is clear that Khanish tried to rely on the Persian tradition, where the bright god Ahuramazda existed. Things were going well for the new organization.

379

## ANDREY VASYLCHENKO



ho. Voluntary donations even began the construction of a Mazdaist temple. But the new idea was based not only on the Persian religion, it contained Far Eastern inclusions, such as the Refusal or restriction on the consumption of meat, alcohol, and tobacco. In addition, the typically Eastern teachings about reincarnation and karma were integrated into the modern evolutionary teaching at that time. To this were added breathing exercises, which were to become the basis for physical and mental development.  
person.

Gradually, Hanish became cramped in the USA, and he remembered his homeland. Missionary activity on German soil was entrusted to the Mazdaist "ambassador" David Amman, who began his work with the founding in 1907 in Leipzig of the "Zarathustra Society". From that moment on, Leipzig became the main center of Mazdaism in Europe and the second (after Chicago) in importance in the world. By 1912, all of Germany was divided into 33 districts. Altogether, there were several thousand Mazdaists among the Germans. Basically, these were representatives of the intelligentsia, or, as it was customary to say then, "high society" (artists, writers, musicians, professors). In 1913, the real origin of Hanisch became known in Germany, who until that moment had been presented as the son of the Russian Consul General in Tehran and the Princess of Iran. All this will become clear during the trial, in which Hanisch was convicted of distributing "perverse works" in Germany. The publisher of the anti-Semitic bulletin The Hammer, Theodor Fritsch, contributed in every possible way to the unfolding of the scandal around the Chicago "prophet". Fritsch himself was a member of several racist gnostic organizations. But he did not intend to tolerate the competition of the overseas movement, and therefore he did his best to portray the Mazdaist movement as a dangerous "American parasite". Amman was subjected to public harassment, as a result of which he was forced to move to Switzerland. Here, near Zurich, he founded the International

380

## MYSTIC SS

Mazda College. The very history of the Mazdaist movement turned out to be short-lived. In Germany, it almost immediately disappeared after the Nazis came to power. In the US, it fell into disrepair after Otto Hanisch died in 1936. It would seem that this story could be put an end to. But here the question arises: what does Himmler and the SS have to do with it?

The fact is that in the Himmler library in the 20s one could find a book by Karl Heine, published in 1919 in Basel. It was called "Cooperation of Freemasons and the World War. The History of the World War and the Understanding of True Freemasonry. The author of this little booklet was a member of the Guido von List Society. There was nothing surprising in this fact; Hitler himself, in his time, read the racist works of von List. It is interesting that Karl Heinz was the leader of the Zurich Mazdans. In his book, filled with copious anti-Semitic passages, he tried to prove that world freemasonry had engineered the world war. Karl Heinz began to propagate similar ideas in the Ariana commune, which he created together with his brother Heinrich.

In 1921, Heinz published his next opus, Occult Lodges. In it, he developed his previous ideas. "The fact remains that all military policy was the result of the secret influence of certain occult lodges." Heinz's worldview knew only two colors: white and black. The head of the evil occultists who followed the "left hand path" fought against the good occultists who followed the "right hand path". It was this postulate that was the basis for explaining why France would attack Germany again and again. "In order to properly understand the current situation, we MUST again and again remember the "wars of the dark commander". Those "brothers of darkness" who live for hundreds of years with the "brothers of light" and strive to cross out what the latter have done for the benefit of mankind." In this scheme, Heinz follows the classical dualism of the Manichaeic doctrine, He even explicitly referred to it. "In fact-

381

ANDREY VASYLCHENKO

Indeed, Manichaeism deliberately mixed with pre-Christian and Christian mysteries. And already under the dark occult domination, it turned into a "perk", which adamantly persecuted and eradicated what would later be called Rosicrucianism ... In the 9th century, the church believed that it had rooted out "heresy". But later, societies of Cathars, Albigensians, Joannites, Templars began to arise, which transferred true Manichaeism into modern Freemasonry. The concept of Karl Heinz was somewhat different from the traditional ideas about the Jewish-Masonic conspiracy. Heinz believed that only a part of the Masons were under the control of dark occultists. "We can make many amazing discoveries from ordinary things. We find confirmation of this in Masonic documents. But they were covered with the dust of centuries. Somehow the "intuitive brother" will slightly open the lid of the chest and discover a miracle... But the majority of the "initiates", who themselves are connected with occult practices, will see only emptiness. But we know that most of the politicians in the half-world-spanning British Empire are occultists who do not follow the right-hand path. According to Heinz, these politicians followed the dangerous path of dark gnosticism, maintaining contact with the black mahatmas and the spirits of the dead. It was the dead who showed the occultists of the "left hand" the path to world hegemony. "Real false (but by no means pseudo-organizations, which are a dime a dozen) at any time know what needs to be done in the world, since they are spiritually connected with the mystical world of King Arthur's Table. The thought of King Arthur, as we remember, visited Himmler more than once when the Goth created Wewelsburg. One can, of course, be skeptical. Like, you never know what a person has in the library. But in the library library, Himmler had only books that he really considered necessary for himself! In general, Himmler was never a passive consumer of occult literature. he always tried to put into practice what he learned from it. At least a letter written in 1925 after a thorough study of the "Practice of Movement and

382

MYSTIC SS

pendulum magic" Not hiding under a pseudonym; Himmler tried to join an active group of occultists. Here is the text of that letter:

"To Lord Professor Heilmeyer Munich, Reitmoor Strasse 26 / Dear Mr. Professor!

Allow me to ask you a question. Could you tell me about the Union of Good and its intentions? They (this union) are led by a man who signs under the pseudonym Vaishar (Wise hair)... If you do not know anything about this union, then I am ready to send the pamphlets published by him. I will be glad to meet you and your friend Pfaffenzeller in Munich .. I think I can help your friend when he decides to be elected again

to the Landtag.

Thanks in advance for your reply.

With truly German greetings, grateful to you G.G.

At the end of the letter, Himmler asked that horoscopes be drawn up based on three dates. The answer was not long in coming. He came eight days later. But, most likely, he left Himmler dissatisfied. Heilmeyer could not say anything about the "Union of the Good". What's more, the very name aroused unpleasant associations in the professor, and he compared this organization to a sect. The professor also refused to make horoscopes, referring to the maximum employment. If we compare the dates and places of birth given in the letter, it can be established that Himmler wanted to get to know his closest employees better from the newly formed SS.

Despite the professor's ignorance, there is still a need to say a few words about the "Union of the Good" mentioned in the letter and its leader. Under the pseudonym Weishar, Kurt Pelke, the author of several mystical and racist works, was hiding: The Fair-Haired Race (1921), The Last Judgment (1932), The Message of the Good Leaders

383

ANDREY VASYLCHENKO

(1933). The "Union of the Good" itself was one of the numerous Ariosophical organizations that operated on the territory of East Prussia. Basically, all Pelcke's doctrines were borrowed from Guido von List. But why did Himmler become interested in this group? Not just interested, but even collected their brochures. Most likely, Himmler was attracted by the fact that this group mixed Ariosophy and astrology.

It is worth noting that the "Union of Good" was far from the only one. a group with which the young future Reichsfuehrer SS was trying to establish contact. On August 13, 1926, he transferred a small amount to the Edda Society, led by Rudolf Gorsleben. It was the same Gorsleben who first became interested in Vnlligut, and then fell under his mystical influence. But, unfortunately, the details of the communication between Himmler and Gorslebenatak remained shrouded in darkness. Much more documents have been preserved about the connections of Heinrich Himmler with the astrologer Wilhelm Wolf.

The attitude to astrology in the Third Reich was not the same. At first, she was officially ignored. The situation changed after the flight of Rudolf Hess to England. As you know, Hess believed in horoscopes. After this event, virtually all famous German astrologers were arrested and sent to concentration camps. But Wulf remained at large, or rather, was released after a short stay in a concentration camp. In his memoirs, Wilielm Wulff made several sensational claims. In particular, he reported that within the SS there was a closed group "P" (the German abbreviation for sidereal pendulum). Over time, something similar was created under the command of the naval forces of the Reich. "In March 1942, that is, six months after my release from the Fühlbüttel concentration camp, I was asked to become an employee in a Berlin institute completely unknown to me. This proposal came under the patronage of the Nuremberg astronomer and astrologer Dr. Wilhelm Hartmann, who was my friend.

^

384

MYSTIC SS

hom. I went to Berlin and imagined myself working in a research institute under the command of the Navy... This unit was led by some kind of sea captain. The activities of the research institute were strictly classified. But his workers have formed a very strange community. People who were engaged in spiritualism and psychics gathered there, as those who were most susceptible to psychic influences were called. There were specialists who worked with a sidereal pendulum. One could see Tattva researchers (adherents of the Indian way of working with the pendulum), astrologers, astronomers, ballisticians and mathematicians. The institute was supposed to track down enemy convoys on the instructions of the command of the navy. In order to help submarines more successfully horped them. beacons and other transcendental practices were used. Day after day they sat over the cards with their hand outstretched, in which they held the pendulum.

But these zalachn, delivered to Wulf, were not limited. In mid-1943, he was supposed to help track down Mussolini, who had been overthrown in Italy. "I was introduced to the government adviser, Lobbes, and then to the chief of the criminal police, Artur Nebe, who revealed to me that, on Himmler's orders, I must find Mussolini,

arrested by Marshal Badoglio... Returning to Berlin, I received an order from Nebe to work out the dates of birth of 25 high-ranking Nazis who were suspected of corruption. When I started working on them, there was a conflict with Himmler's adjutant Suchanek, who thought that the bodies were not moving too fast. Suchanek told me: "The Reichsfuehrer told me that you must work faster and be more vigilant. Otherwise, you can join the calchemist Gauzend, who will be in a concentration camp until he gets gold."

If Wulff is to be believed, Himmler was no mere recipient of information. The Reichsfuehrer SS turned out to be a man versed in military

3 - 1852 Vasylichenko 385

## ANDREY VASYLCHENKO

prosakh astrology. "Himmler explained to me in a few words his fundamental perception of astrologin and related fields. He spoke very dryly and uninterestingly. His speech indicated that he was well acquainted with this almost forbidden science... Without any emotion, he told me about his experiences and life observations during certain phases of the moon. He began his own major actions only at a special position of the moon. And here's another: "He used astrological terminology that even I didn't know. He talked about the aspects of Trine, the dual physical signs and the elevatsins of the planets." About the prohibition of astrology in the Third Reich, Himmler noted the following: "We are forced to strictly prohibit astrology. Anyone who violates this decision can only count on being in a concentration camp until the end of the war. We cannot allow anyone other than us to be engaged in astrology. In a National Socialist state, astrology should become a privilege, inaccessible to the masses." With regard to the occultists and mystics, the Nazi leadership took a very hypocritical position. It banned their activities not because they were irrational, but because they were afraid of competition. Guido von List, the founder of Ariosophy, was banned. So there is nothing surprising that Himmler presented Wilielm Wulf not as an astrologer, but as a specialist in India and the Sanskrit language.

This event was not recorded in the Nazi chronicles. It was not written about in the newspapers. It happened in the summer of 1937. It was then that two people met in a small Berlin street cafe. One was named Heinrich Himmler, who by this point had become one of the most powerful men in the Third Reich. Not only the police were subordinate to him, but also his own army - the SS. With the wave of a finger, he could destroy anyone dissatisfied or objectionable. In addition, the Reichsfuehrer SS had by this time been appointed Reichscommissar for the Strengthening of the German People. This

386

## MYSTIC SS <

the position was supposed to help him establish a new racial order in Europe after the outbreak of the world war. The second person was a 60-year-old private researcher who arrived in Berlin directly from Paris. His name was Gaston de Mengel. The same de Mengel, who oversaw the French Polaris group and whose activities Otto Rahn and Carl Maria Willigut showed keen interest. This meeting was by no means a courtesy call. It dealt with very serious mystical questions. Since Gaston de Mengel had a huge influence on the formation of the SS mystic, let's get to know him better.

In 1913, Gaston de Mengel published his first article. This was a small bibliographic review devoted to the problem of transmutation (a word that is traditionally used to denote the transformation of ordinary metals into noble ones - gold or silver). This material was published in the Journal of the Alchemical Society of London. Interestingly, in the 1920s, Gaston de Mengel signed articles either with the surname "de Mengel", or together with "Demengel". And in 1931, having published an article about Atlantis and the Hindu concept

"Shakti", he signed it at all "de Mangel". However, this is just a funny observation - nothing more. In 1935, de Mengel published in the "Mercury of France" an article about the "perfidy of the Masons", where he spoke under the pseudonym "Inturbidis", which was translated from Latin as "calm". In general, de Mengel's literary and scientific heritage turned out to be small: only a dozen articles on extremely topical and even explosive topics. But they were not at all talking about secret organizations of French officers, not about new weapons. Their topics seemed to be terribly far from politics. De Mengel told the reader about Indian methods of healing, esoteric issues in musical works!, about the Templars.

{It is possible that it was under the influence of Gaston de Mepgel that Himmler decided to create a department in the "Heritage of the Ancestors" that would study Indo-Germanic music.

387

## ANDREY VASYLCHENKO

But back to Berlin. It is not known exactly what the French mystic and Reichsfuehrer SS was talking about. Apparently, both were satisfied with this meeting. At least one fact spoke of this. After this conversation, de Mengel was contacted by Himmler's subordinates. They copied all the Frenchman's materials, after which these papers began to be stored in a special armored safe! What was said in these papers?

De Mengel, like many SS scholars, showed an intense interest in Gnosticism. His article "Elements of Traditional Gnosticism" was highly appreciated by the leadership of the SS. Like many Nazis, de Mengel shared the anti-Jewish perception of the Gnostic schools. He emphasized more than once that the Gnostics placed the creator of the existent, Demurg, at the very bottom of the cosmic periarhcy. There is no doubt that de Mengel had a deep aversion to Judaism and the Old Testament god of the Jews. In the Old Testament, he found only confirmation of his vindictiveness, short-sightedness and bloodthirstiness. Although at the same time he emphasized that the secret teaching, Kabbalah, had a very strong influence on the formation of Gnostic systems, primarily implying the teaching of Marcus.

To better understand the inner world of this French esotericist, there is no need to analyze all his works. It is enough to pay attention to three of them, the most important. De Mengel's first article was devoted to the question of human immortality. The second revolved around the specific Hindu concept of "shakti". In the third article, he addressed the problem of Freemasonry. But first things first.

In 1933, de Mengel published an article in an international religious journal entitled "Wisdom and Immortality" ("Kpo\edre apa nitopa gu"). In this short work, the author considered the problem of the connection between the reality that is accessible to consciousness and the reality that has evaded sensory perception. The conclusion was very unexpected.

388

## MYSTIC SS

Referring to the teachings of Plato and the Gnostic schools, de Mengel proclaimed the possibility of human immortality.

To realize this possibility, it was required to connect superhuman knowledge. Following Kant and Descartes, de Mengel pointed out that we humans create abstract schemes based on visual observations of certain objects. Our vision turns into some kind of idea. That is, it would seem that perception controls consciousness. But what to do if this or that object does not have a physical form or is a spiritual concept at all? The physiology of the early twentieth century found itself in a dead end. Electrochemical processes in the eye

occurred due to signals from the outside world, but these signals were transmitted to a certain center, where they turned into a "mental impression". some mental imprint of what he saw. But this was an assumption beyond which physiology did not dare to step. And even more so, she could not give an exact answer to what was happening in this "center." Disappointed with science, de Mengel decided to turn to classical Aristotelian schemes. He borrowed from this philosopher the idea that everything that exists is a mixture of two fundamental principles: substance (matter) and essence (essence), often called form. In order to make his thought more illustrative, de Mengel compared the influence of form on matter with the influence of a magnetic field. If the form of the perceived object could be seen with the help of some kind of apparatus, then it would certainly be imprinted in the brain. Form is the soul of the object. But man is able to perceive forms without any contact with matter. As an illustration, another example was given: with the help of wax, you can get an imprint of any coin, although in this case it will have nothing to do with either gold or silver. De Mengel immediately pointed to one of the schools of yoga, whose adherents claimed that objects of knowledge, even inactive ones, could attract souls to themselves like a magnet and modify them.

shape. 389

ANDREY VASYLCHENKO

But, despite the references to Hinduism, de Mengel still took the Aristotelian model as a basis. This is evidenced by at least his quaternary division of the principles of the Universe:

T) cassa tasgegiasis. Everything comes from some kind of matter.

2) sasha iogtaÿÿÿ. Everything comes in some form. For example, a glass (in shape) consists of quartz sand (matter).

3) saÿÿa iraÿÿÿ. Everything arises with a specific purpose. In this situation, from a glass it is necessary drink.

4) casha tochepts. Everything comes about as a result of a process. For the formation of a glass, it is necessary to process quartz sand.

The visible world in any case consists of matter. Form not clothed in matter is the Divine. But, unlike Aristotle, along with matter and form, de Mengel introduced a third principle - deprivation (Pryvaion). When you think of light, you can't help but think of darkness. Consequently, at the beginning of the process of emergence, along with matter and form, there is a certain negation of the real form - its relative non-existence.

Actively using the thoughts of ancient philosophers: Plato, Aristotle, Dionysius Pseudo Areapagita, de Mengel comes to the conclusion that superhuman knowledge cannot be achieved with the help of some kind of intellectual effort, this can be achieved only with the help of intuition. It is the development of inner capabilities that allows one to become like angels. In this regard, the role of concentrations in yoga turned out to be very indicative. The magic power is in the man himself, it only needs to be awakened (the thesis traditional for gnosticism). It is this awakened power that will allow people to avoid death. De Mengel points to the historical development of the church theory regarding bodily immortality, which had nothing to do with the nature of the immortal soul, but was only God's grace. The French occultist himself looked at this issue from a Gnostic point of view, and therefore he saw completely different perspectives. He believed, referring to the Asian tradition, that the angels had quite

390

MYSTIC SS

human origin. Starting with the nature of matter, de Mengel ended his article with the conclusion that immortality is a matter of personal spiritual knowledge. If a person realizes this cognition, he turns into a superhuman being — an angel.

Speaking about the Hindu concept of "shaktu", de Mengel elucidated this issue in an article published in 1931 in the French esoteric journal *Isis Veil*. In this work he equated the Hindu "Shakti" and the Jewish "Shekinah". These concepts were invariably used in combination with Anananda's "shining bliss" (Hinduism), "binah" (Judaism), "the supreme mother" (kabbalism), "Our lady from the Holy Spirit" (gnosticism). Similar traces could be found even in Tantrism. Here again the familiar theme of form and obscenity resounds. But this time de Mengel carried out some kind of sexual separation between them. Indicating that the connection of the beginnings had a certain sexual meaning, which is clearly seen in the ideas about sexual energy in tantric yoga. In general, in this article, de Mengel tried to find outward similarities in various religions. Or, in other words, he began to search for elements of the original proto-religion.

On the eve of his meeting with Himmler, de Mengel published an article in the "Mercury de France" article "The treachery of the Freemasons". It is possible that Himmler studied it not without interest. The Reichsführer SS has always shown an interest in Masonic themes. This interest could hardly be explained by the purely official activities of the police and the SS, who persecuted the Masons, first in Germany, and then in occupied Europe. It is worth at least remembering the tens of thousands of volumes requisitioned from Masonic libraries. All of them were collected in a special SS storage. But let us return back to de Mengel.

De Mengel distanced himself somewhat from the traditional accusations against Freemasons. By and large, his article was devoted to the problem of initiation in secret societies. "Obviously, in

391

ANDREY VASYLCHENKO

the concept of initiation (initiation) we put a different meaning than it is generally accepted today in the West. Concerning the sense in which we use it, in which the term was used in ancient times in Europe and is still used in the East, we have not found a better definition than that given by Madame Alexandra David-Neel in her book "Initiation of Lamaism", "The fundamental idea," she says, "which we associate with the concept of initiation, is the discovery of the secret teaching, the admission to participation in the secret mister-pyas, during which the transfer of power takes place ... The person conducting the initiation, does not have to be "an initiate or a saint, under certain conditions he may even be an imbecile or a swindler." According to de Mengel, Freemasonry has gone astray. As a cure for this disease, he proposed the expulsion of 80% of its members from lodges, including those with a high degree of initiation, after which it was necessary to form a new hermetic organization, which would include the remaining "free masons." But where is the guarantee that the new organization will follow the "right path"? It turned out to be difficult to answer this question. The tradition of stonemasons was fixed for centuries. Their destruction was, according to de Mengel, an impossible task. But the Masons were sentenced. The lodges were made up of people who only played secret societies. In fact, behind their backs were those who led Freemasonry astray. In this respect, masons, like Judaism, were not an independent force, but only blind instruments. Having touched upon the painful question of the interpenetration of Freemasonry and Jewry, de Mengel again gave a completely unaccustomed answer. "Many believe that Freemasonry is the work of the hands of the Jews. In reality, everything is different. The use of Jewish terms during Masonic rituals does not at all indicate a Jewish origin. One could just as well say that Christian services, during which passages from the Old Testament are read, are of Jewish origin. Speculative Freemason-

392

## MYSTIC SS

The company that arose in 1717 was unquestionably inspired by Protestantism. If it did intersect with the Jews, then it happened much earlier, as the Rosicrucians did, or it took place through the mediation of special occult groups. The existence of these groups is known only to a very small number of individuals. Among them, one can single out Rene Guenon, who is better known for his works on the teachings of Hinduism. In his Theosophy - A History of Pseudo-Religion, he speaks of several such closed groups when he lists "false prophets". He writes: "The differences (between these esoteric groups) are very insignificant and superficial, in all cases they have a common foundation and development trends, which allows us to speak about the implementation of some unique plan. It is hard to believe that Theosophists, Occultists and Spiritualists have sufficient intelligence to successfully carry out such an undertaking. However, is there some terrible thing hidden behind all these movements, which the leaders themselves do not suspect? Aren't these organizations just someone's blind tools?" De Mengel made an interesting conclusion. Almost all organizations were instruments of an invisible sinister force: Freemasons, Jews, Theosophists, political movements of various scales. They are manipulated in the name of carrying out a secret plan.

What could attract Himmler in this article? Only one thing - the intention to create a new organization that will follow the "right path" of the lost tradition. Naturally, the Reichsfuehrer did not even doubt that his "security detachments", the "Black Order" would become such an organization.

How did it manage to organize a meeting between the powerful Nazi boss and the French mystic, whose works were known only to a narrow circle of specialists? For the first time, he was invited to Germany by the Heritage of Ancestors employee Irie von Grönhagen. On February 19, 1957, Karl Maria Willigut wrote to the Reichs Personal Headquarters

393

## ANDREY VASYLCHENKO

Fuhrer of the SS a letter addressed personally to Karl Wolff. In it, he reported the following: "I would like to report on the conversations (with Messrs. de Mengel and von Grönhagen) that took place on February 16 and 18, 1937. The Reichsfuehrer SS learned from Herr von Grönhagen that de Mengel was currently being detained in Berlin. The initiative and proposals for the organization of these two meetings came from Mr. von Grönhagen, and he had a brief overview of the work, research and future prospects (de Mengel). According to the same von Grönhagen, he possesses an extensive selection of literature, which is a rarity in its own way. M. de Mengel acquainted me with some of these works. His research concerns pre-Christian, Indian, Persian and partly Chinese manuscripts, is devoted to various issues of religion and spiritual history; among other things, he pays increased attention to the Edda, the Qabalah and the Vedas. Particularly carefully he is engaged in mathematical calculations of the structure of the pyramids, revealing the secret meaning of medieval buildings... At my invitation, SS Obersturmfuehrer Otto Rahn took part in one of these conversations, since he not only speaks French fluently, but also studies a similar issue. During his early trips, Otto Rahn was able to make his own observations regarding the conclusions set forth by Mr. de Mengel, and to verify their truth."

Willigut then suggested that Otto Rahn and Irjo von Grönhagen be entrusted with the translations of de Mengel's works. And to translate the mathematical part of the works, attach to them people who have astronomical and astrological knowledge. As such, Karl Maria Willigut named SS-Sturmbannfuhrer Franzolf Schmid and music specialist Dr. Böse. A few words about these people. Native Berliner Fritz Böse was an employee of the Heritage



ancestors." where he studied the problems of Nordic music, making exact copies of ancient instruments. Frenzolf

394

## MYSTIC SS

Schmidt was the author of the book *The Originals of the First Divine Revelation—The Ancient Bible of Atlantis*, published in 1931.

On March 9, 1937, a reply was received from the headquarters of the Reichsfuehrer SS. Attention was drawn to de Mengel. "The Reichsfuehrer SS has read your letter of February 19, 1937. It is advisable to first make a photocopy of the works of Mr. de Mengel, and only then translate them. The Reichsfuehrer has no objection to conversations with Herr de Mengele. Perhaps in the near future he himself will join them." On March 21, 1937, Himmler's headquarters received the conclusion made by Schmidt regarding the mathematical part of de Mengel's work. In conclusion, it was stated that "Mr. de Mengel's magical calculations, based on ancient data, have been impeccably executed. But, unfortunately, their comprehension is inaccessible to modern science. In light of this, he proposed "to create an academic chair of Aryan wisdom, which was to wage a spiritual struggle against liberal science." In this regard, the work of de Mengel, consciously or unconsciously, contributed to the unification of all Aryan peoples.

On April 26, 1937, Himmler receives from the secretary of the Ahnenerbe department dealing with Indo-Germanic and Finnish cultural relations a brief overview of all de Mengel's works, including the table of contents of the published works. The following was said about de Mengel's work "The Traditional Spirit of Europe in its Past and Future": "The author points to the superiority of the Middle Ages and the degenerative impact of the Renaissance. He considers the phases of traditional European civilization: bards, minnesingers, troubadours, knightly orders, the Templars and their heirs, the Rosicrucians. He points to the true reasons for the curse of the leaders of the Templars, which sounded the death bell for Western civilization.

On May 4, 1937, Karl Wolf received a message that de Mengel was left without cash. It was proposed to allocate him a small amount, sufficient for the return from Berlin to Pa.

395

## ANDREY VASYLCHENKO

Riga, after he returns from Helsinki, where he was visiting Mr. von Grönhagen, a Finn by nationality. At the same time, one of the SS officials informed Wolf: "I told him (de Mengel) that the Reichsführer SS got acquainted with his works and became interested in them, expressing a desire to personally talk with Mr. de Mengel." De Mengel returned from a trip to Finland on May 22, 1937. Remarkably, that this trip was paid for from the funds of the Heritage of Ancestors. But even more interesting is the fact that the visit to Finland was not just a trip, but a research expedition of the Ahnenerbe! Grönhagen himself was engaged in the "Heritage of the Ancestors" in trying to discover the common roots of Germans and Finns. Moreover, on the instructions of Himmler, he had to prove that the Finns, who had a Mongoloid appearance, were also Germans by origin! The involvement of the Finns in the scientific field of the "Heritage of the Ancestors" was a diplomatic step that could make it possible to find one more allies in the upcoming fight against the "Semites"

De Mengel's visit to Finland is doubly interesting because the Frenchman had never dealt with the problems of this Scandinavian country before his arrival in Berlin. Without a doubt, such an interest arose in him (or was imposed) only during his stay in Germany. But still, we have not answered the question: what prompted de Mengel to come to Berlin? The official documents of the Heritage of Ancestors can lift the veil over this secret. May 25, 1937 Fraulein Gertraut Schlarb, Secretary of the Department of Indo-Germanic and Finnish Cultural Relations

sent a letter to SS-Obersturmführer Lachner, who served in the SS Headquarters for Race and Settlement. This message contained the following lines: "Dear Mr. Lachner! As requested by you, I am forwarding you a message about various secret organizations. M. de Mengel made only a few remarks. However, he promised to contact his friend, who knows much more. After these messages get to me, I will send you a copy.

396

## MYSTIC SS

A very interesting letter. What happens? The works of de Mengel were financed by Himmler, this Frenchman participates in the expeditions of the Heritage of the Ancestors, and most importantly, informs the SS about French secret organizations. It is possible that the information concerned not only Francine, but also related to England. De Mengel had good connections with Great Britain. As we remember, back in 1913 he made contacts with the London Alchemy Society. Only one conclusion can be drawn. De Mengel acted as an SS agent. But much more interesting, what organizations he reported to the leadership of the Black Order.

At the end of the 80s, a book by Gerard le Sedey was published in France, in which Gaston de Mengel was mentioned. This work itself was dedicated to the legends that hovered around the village of Re Nere-Chateau. The range of legends was the most diverse, ranging from the Templars, ending with the appearance of Our Lady in Fatima. This village itself was located in southern France, 40 kilometers from the city of Carcassonne. But the greatest attention in this book was paid to the sudden enrichment of the local village priest. De Mengel was mentioned once. "In 1924, Georges Monti, together with Gaston de Mengel, founded the "Western group for the study of esotericism", which was located in Paris at 16 Avenue Vilers. This organization was also known to have a women's department, which was called the "Isis Lodge", and its members were called "ladies", "fairies" and "sorceresses".

The group formed by Monty and de Mengel adopted a kind of manifesto calling for the participation of all churches and "centers of initiation". This was necessary in order for the new fraternity to be known throughout the globe, and it then 80 people. The goal of the new organization is the religious renewal of Europe and lasting peace throughout Western society. Monti wrote: "Our actions will always be discrete in nature, our lodges will be closed to the uninitiated, our teaching will be inaccessible to the curious and idlers, our ceremonies

397

## ANDREY VASYLCHENKO

nin will be hidden. The realization of the synthesis of vague progress can only take place in the spirit of hierarchy. As a result, it is necessary to embrace all elite entities in order to stop the processes of decadence and civilization. So, the new organization was supposed to give a new world order to Europe. The SS was also going to establish a new world order.

The lines extracted from Lacher's correspondence with the Reichsführer SS Personal Staff may surprise many. "From Fraulein Schlarb it became known that de Mengel would gladly accept a few written lines of gratitude from the Reichsführer SS, in which he thanks him (de Mengel) for the written work placed at the disposal of the SS, and also expresses the hope that that de Mengel will leave Germany with the conviction that our country intends to continue to contribute to the strengthening of European culture and European peace. It goes without saying that any words of thanks can be written at the discretion of the Reichsfuehrer SS." This suggestion by de Mengel looked strange to say the least. Why does a scientist and mystic need some sort of vulgar written thanks and assurances about the strengthening of European culture? If these words were addressed to a specific person, then this would be an empty formality. However, if de Mengel acted in the interests of some group of people, then this letter could

become a confirmation of the establishment of communication personally with the Reichsfuehrer SS. Moreover, the lines requested by de Mengel sounded very much like the appeals of the Western Group for the Study of Esotericism. The time has come to get to know Georges Monti, who, together with de Mengel, created this organization.

Finding information about this character in the literature was not an easy task. It was known that Monti often called himself Count, and sometimes even introduced himself as Count Israel Monti. He bore the initiatory name - Marcus Fella. Information, by and large, says nothing. And here are the more interesting facts. On the eve of the First and Second World Wars, Monty worked for the German

398

## MYSTIC SS

intelligence! Rotating among high-ranking persons, he could get valuable information. But the Germans, apparently, were not interested in this. How else to explain that Monty first became a Freemason, I dare say, having reached a very high degree of the Scottish Rite, and then converted to Judaism and became a member of the Jewish order "B'nai B'rith"? It can be assumed that Monty was exposed. This is indicated by his sudden death on October 21, 1936. An autopsy showed that he had been poisoned.

Who are you, Count Monti? He was born in Toulouse in 1880. After his birth, he was adopted by an Italian couple. His adoptive parents sent him to be raised in a Jesuit school. Over time, Monty made many acquaintances. At 24, he actively rotates in the occult environment, which does not prevent him from teaching canon law at the University of Paris. Over time, very famous mystics appeared in his entourage: the renovator of Martinism - Papus, the founder of Kabbalistic Rosicrucianism - Peladina, one of the founders of Theosophy - Eduard Schur. In addition, he is seen in the company of Léonou Dodet, son of Alphonse Dodet, the man who, together with Charles Maurras, created the ultra-nationalist movement Action Française. In 1906, Georges Monti joins the Martinist Order and very quickly rises up its hierarchical ladder. In 1908, on the instructions of Papus, he goes to Egypt. In 1909 he joins the Bavarian Rosicrucians. But that is not all. He personally meets the governor of Algeria and gets into his entourage. Now he often travels around Europe: Rome, Paris, Berlin. In the capital of Germany, he tries himself as an actor and earns a small fortune. This is one version of the life of Georges Monti.

But in French occult literature there is another version. For example, in her memoirs Anne Osmon wrote the following: "My last adventure was much more serious. This happened in 1922. Once I received a letter on yellow shiny paper, such as Peladina used to send me. It started

399

## ANDREY VASYLCHENKO

with the words: My beloved sister in Christ. Beneath this letter was a signature unfamiliar to me - Marcus Vella. While reading the letter, I came to the conclusion that Marcus Vela is the pseudonym of Georges Monti, Peladin's former secretary. He wanted to meet with me... He said that he needed my support in the name of the renewal of the Knights Templar. That he is authorized by three very influential German lodges and enjoys great support in Great Britain ... as he spoke, a completely new impression of Freemasonry was formed in my mind. Before that, I ONLY knew "Freemasons" of a low level, and they seemed ridiculous. They met in temples, the symbolism of which they did not understand. But now I realized that it was about a grand plan to destroy everything that was dear to me in the formation of a new structure that was supposed to cause catastrophes and apocalypse. In order to visually demonstrate to me the influence of the new structure, which he called the O.T.O., he told me the names of those who led this order in the past and who were in charge at that moment. But most of all he

traded in the knowledge of the grand master of the order - Aleister Crowley. He said that, compared to Crowley, Gilles de Rais (the French serial killer) was just an agnep. Crowley was a practicing Satanist, more specifically, a devil in human form." And here the thought arises, why did Monty create the "Western Group" with de Mengele, if he was an active supporter of the O.T.O. (Order of the Oriental Templars)? And another question naturally arises: is there a connection between Monty's sudden death and de Mengel's visit to Berlin that followed this? Who dealt with Monty will probably remain an unsolved mystery. But to whom in France did de Mengel intend to show Himmler's gratitude? To answer this question we will have to turn again to de Mengel's biography.

In 1929, de Mengel published his work Esoteric of Music in a Parisian publishing house. Numerous mystical researches were often printed there, and their authors often could

400

#### MYSTIC SS 4

whether to get to know each other. A similar situation was observed in many esoteric magazines. In one of these magazines, The Veil of Isis, de Mengel met Marquis Jean Rivera, the author of the article "The Symbolism of the Trinity." We note right away that later Rivera volunteered for one of the SS formations. But de Mengel made even more connections in the journal published by the Institute of Applied Psychophysics (IPA). There he met Louis Gustin and Marcel Viard. Very remarkable people.

Lung Gustin was the founder of Sphinx magazine. On its pages the editors tried to carry out a synthesis of philosophy, science and sociology. In addition, Gastin was the author of prefaces to the books of Papus. He had little attraction for dry science. Gastin has always gravitated toward mysticism. He gravitated toward the Martinists. This is not surprising, because it was Papus who revived the Martinist Order, actually invented it. Marcel Wparde was an even more colorful personality. He was always interested in war, or rather, the causes of wars. In his book The Naturism of War, he gave the following arguments, which, according to him, should have justified wars of all times. "Minerals are absorbed by minerals, plants crowd out other plants, animals kill animals. So why don't people destroy people?" War for him was a completely normal natural thing. He compared wars to disease. Soldiers (lymphocytes of society) lit a fire that signaled that the state was not in order. But what was important for de Mengel was not the philosophical patterns of these people. They played a decisive role in his life, as they introduced him to the Polaris group. The same group that took care of Otto Rahn and helped in his research. By the way, his famous article "On the Symbolism of the Trinity" was originally published in the Bulletin "Polaris". It is possible, although not certain, that the SS learned about de Mengele from Otto Rahn. But this is just a guess.

In one of the chapters, I already briefly mentioned Polaris. Now it's time to get to know this group in more detail. "By

401

#### ANDREY VASYLCHENKO

laris, or Polar Brotherhood, was originally a group of esotericists who wanted to establish a spiritual connection with Tibet in order to try out a new type of oracle. The oracle was supposed to give out prophecies through mathematical operations that translated numbers into letters. That is, it was a kind of mathematical machine. According to the legend, this is how the title of one of the main books of Rice Fields, published in 1929, was formulated – Mystical Asia. This book was compiled by several people, but the entire creative process was led by the Italian Zam Botiva. The book was written by Maurice Maigret, the same man who suggested to Otto Rahn the idea of searching for the Grail in the castle of Montsegur, the Marquis Jean Rivera, who later held very responsible posts in Nazi-occupied France and was a consultant to the Gestapo,

which was engaged in the persecution and liquidation of secret societies. The ideas set forth in Mystical Asia were by no means new. As early as 1886, some of them appeared in Saint-Yves d'Alveidre's Mission of India in Europe—Mission of Europe in Asia. This book contained statements about a certain occult center, Agharta, that existed in Asia. But in it the Marquis's friends reported that Saint-Yves d'Alveidre did not just inform about Agarthia, but found her. Moreover, he established an astral connection with her. Regarding "astral walks", James Webb reported literally the following: "According to some occultists, astral walk was a process that allowed one to leave the physical body and travel in the astral body." The marquis localized Agarta in the Himalayas, naturally adding that she "disappeared without a trace." But it did not disappear as a fact, it continued to exist underground, where almost 4 million inhabitants built huge cities. "Twelve masters of the highest initiation" had access there. In addition, the pontiff of Agarta had his own sovereigns on earth. Saint-Yves d'Alveidre went on at length and confusingly to the essence of ether: "An indescribable substance, a holy element that

402

child to eternity and its divine faculties, sounds in Sanskrit as akasa, and in our languages it is called ether. I am here pointing out to the reader everything that I wrote in The Mission of the Jews. Ether is a living element that enchants in an inexplicable way and leads to a sacred intoxication (exceptionally spiritual) in which the intellect is still able to maintain control over

personal consciousness."

In 1924, Ferdinand Ossendowski actually committed plagiarism, when, partly on his own behalf, he outlined some of the ideas of Saint-Yves d'Alveidre in a book called "And animals, and people, and gods." Like d'Alveidre, so Ossendowski was used by the "polar" as templates for writing "Mystical Asia". A really fresh idea among the "polar" was the assertion of finding a reliable means of communication with the occult authorities of Asia. The literary predecessors had no such idea. To comprehend the truth, they had to make long tedious journeys. The essence of this oracle would certainly have remained hidden if Gaston de Mengel had not founded a bulletin in which he published the results of the "polar" studies. In the same oracle, he reported on the emergence of the stellar oracle and its prophecies. What was Himmler's surprise during his meeting with de Mengel in 1937, when he found out that the same book "And animals, people, and gods" had a gigantic influence on him and the "polar" ones. Himmler got acquainted with the work of Ossendowski immediately after its publication in 1924. On its occasion, he made several written notes: "The history of the American and his flight from Siberia to the East through Tibet Mongolia - The horror of Bolshevism, and then the great mysteries and secrets of Mongolia - Further about Baron von Ungern-Sternberg." Interestingly, Himmler liked to leave numerous critical notes about the books he read. In the case of Ossendowski, this did not happen. On the contrary, he was interested in "the great mysteries of Mongolia", and he even made several extracts. What fragments attracted the future

403

ANDREY VASYLCHENKO

Reichsfuehrer SS? Here is one of these fragments: "The old people living on the Amyl told me an ancient legend about how a certain Mongol tribe, fleeing from the yoke of Genghis Khan, hid in an underground country. Then, not far from Lake Nogan-Kul, a Soyot showed me a smoky gate leading, according to him, to the very kingdom of Agharti. Once upon a time, a certain hunter penetrated through them into the kingdom, and when he returned, he began to tell everyone about the miracles he had seen. And then the lamas cut out his tongue so that he could no longer tell anyone about the Secret of Secrets. Having grown old, the hunter again came to the entrance to the cave, in order now to hide forever in the underworld, the memories of which for many years warmed and delighted the heart.

nomad.

I received even more abundant information from Khutukhta Jelib Jamsrap from Narabanchi, who told me the mysterious story of the coming to earth of the mighty King of the World, the ruler of the underworld; Khutukhta described the appearance of the guest, the miracles performed by him, and the uttered prophecies. It was then that I realized that behind this legend, which existed rather in the form of general hypnosis, there was hidden not only a certain secret, but a very real and powerful force capable of influencing the political life of Asia. Since then, I began to eagerly collect any information on this issue.

Galun Lama, a favorite of Prince Chultun Bailey, gave me a general idea of the underworld.

"In our mortal world," said the Gelun, "everything is constantly changing—peoples, sciences, religions, laws, and customs. How many of the greatest empires have sunk into oblivion, what cultures have died out! Only Evil—the instrument of evil spirits—remains unchanged. More than sixty thousand years ago, a certain saint hid with his tribe underground and no one saw them again. Many people have visited the underground Narstvo, among them Shakya-Muni, Undur-gegen, Paspas, Sultan Baber and others. Nowadays, no one knows where this kingdom is located. Who speaks - in Afghanistan, who - in India. People there do not know evil, there are no crimes in the kingdom. Science is developing peacefully there

404

## MYSTIC SS

ki, and death does not threaten anything. The underground people reached extraordinary heights of knowledge. Now it is a large kingdom with a population of many millions, which is wisely ruled by the King of the World. He knows all the hidden springs of the universe, he comprehends the soul of every human being and reads the great book of fate. He secretly controls the behavior of eight hundred million people on earth, they all do his will...

To what was said, Prince Chultun Beyli added on his own behalf:

This kingdom is called Agharti. It stretches underground all over the planet. I myself heard how an enlightened Chinese lama told the Bogdokhan that an ancient people lives in the caves of America, who at one time took refuge underground. And now traces of their former existence among us are being discovered on earth. The rulers of these peoples are now subordinate to the King of the World, who is the lord of all underground spaces. There is nothing unusual here. It is known that in the place of the two great oceans — the eastern and the western — there used to be two continents. They sank under the eaves, but people managed to escape to the underworld. In the deep caves there is a special luminosity that even makes it possible to grow vegetables and cereals; people live there for a long time and do not know diseases. Many different peoples and tribes live in the underworld. Which pdei from Ossendowski's book attracted the "polar" ones remains unclear.

Let's return to the "polar" oracle. Zam Botiva in "Mystical Asia" pointed out that the idea of the oracle was revealed to him in a small town lying north of Rome, where lived a mysterious hermit, whom the locals called Father Julien. Father Julien entrusted Botiva with the "oracle of stellar forces." From the description of the hermit it was clear that he himself was no stranger to occult pursuits. On a coarse woolen coat, he wore the image of a rose and a cross. In 1909, Father Julien disappeared somewhere. Zam Botiva claimed that he went to the monastery, which was located in the Himalayas. Botiva allegedly received several messages from him through the oracle. But some messages were "signed" by completely unfamiliar

405

## ANDREY VASYLCHENKO

him people. The oracle itself became for Zama Botiva a new "polar star", which shone in the darkness, pointing the light to the corruption. Perhaps it was from this comparison that the name

"Polar Brotherhood" ("Polaris"). In 1929, according to legend, the "polar" people realized the secret of the oracle, after which they created their own secret society.

Maurice Maigret, a Parisian friend of Otto Rahn, wrote in his chapter in *The Mystical Azni* that the method of communication with the "masters" might seem absurd, frivolous and even frivolous to a contemporary. He emphasized that everything new, without clear evidence, was ridiculed. And yet he insisted on his thought. The proposed communication had no scientific explanation. Maigret generally informed the reader who took the "Mystical Asia" in his hands that a little elemental faith was required to read it. It did not seem to him something extraordinary and exceptional that the "polar" people managed to establish contact with people living in the Himalayas, from where the members of the brotherhood received advice on the knowledge of the world, some predictions. Alphanumeric prophecies themselves were not something special for the "polar" ones. For them it was a matter of course that somewhere in Tibet there was a secluded community of people who were at a higher stage of evolution. However, it was not only the "Polars" who believed in this.

Megre did not limit his writing activity to compiling *Mystical Asia*. In 1935 he published the book *The Key to Secret Things*, which was published by the occult publishing house Carpenter's Library. In this work, he summarized virtually all of the ethereal heritage of recent decades. In particular, he wrote the following about the swastika: "The swastika stands behind the power of time and as such is a purely Buddhist symbol, meaning the cycle of life in which a person is and from which he can get rid only through purification. Nowadays, its meaning has changed quite a lot, becoming a symbol

raise

406

## MYSTIC SS

head in Germany of racial hatred and violence. "There are different interpretations of the swastika. Burnoff sees it as a fiery symbol. Max Müller is the symbol of the sun. D'Alvilla - the moons. Madame Blavatsky considers it a sign of the center of the sanctified world. René Guénon sees the symbol of the pole in the swastika. The mention of the "polar" Rene Guenon, a classic of traditionalism, is far from accidental. In one of his most famous works, *The King of the World*, this philosopher wrote: "We want to pay special attention to the following fact: the center in question is a fixed point, which in all traditions is symbolically designated as the "Pole", since it is around him that the world rotates, which is mainly represented by the sign of the wheel both among the Celts and among the Chaldeans and Hindus. This is the true meaning of the swastika, a sign that is widespread everywhere, both in the Far East and in the Far West, and which in essence is the "sign of the Pole". Its true meaning is actually presented to modern Europe for the first time."

But let us return to Megre's book, in which he described the center of initiation: "The most improbable hypothesis is that which tries to confirm the divine origin of wisdom. Some occultists argue that the sages have gone far from us in development and inhabit Venus, from where they were sent to Earth to give people knowledge. These messengers gave instructions to their students, and they, in turn, pass them on to others. The whole world learned about Agartha from Ossendovsky... Saint-Yves d'Alveidre confirmed that Agartha really exists and even being underground is active... will always be invisible. Agartha cannot be seen (for the time being), since we live in the era of darkness - the Kali Yuga. However, the time will come when the Initiates will again reveal themselves to the world."

The tradition that spoke of Agartha was actually the story of Atlantis, an island that was swallowed up by the abyss after a great cosmic catastrophe. But not all Atlanteans died.

407

## ANDREY VASYLCHENKO

Some of them escaped to the heights of the Himalayas in order to preserve the moral heritage of mankind. From there they sometimes returned to the barbarian world. The Chaldean magicians, the Greek Orpheus worshipers, the Essenes of Palestine, the Pythagoreans, the Egyptian physicians, the Gallic Druids, were all manifestations of the same order. According to these notions, the Druids did not actually come from the center of Ireland, but from Asia. As confirmation of this thesis, they pointed out the similarity in the organization of the organizations of druids and lamas. However, Ireland also played a role. Back in 1220, there was a secret center on this island, in which an "eternal fire" burned. His existence was supported by young girls who were called "daughters of fire." The extinction of this fire coincided with the crusades against the Cathars. It is obvious that the "Polar" linked together both the tradition of the Druids and the ideas of the Albigensians. Moreover, they asserted the close relationship of European heretical teachings with the Himalayamna. In Orphic poetry, one could find verses that almost word for word repeated the hymns of the Vedas. In the 11th-15th centuries, the biography of Buddha was circulated in the European form of the Christianized novel about Barlaam. Buddhist and Manichaeian ideas came to Europe through Byzantium. At least, Maigret thought so. That is, he spoke about the indirect perception of Buddhism by Catharism. Certain passages, indeed, could lead to such an idea. For example, the postulate about the immortality of the soul, which is reborn many times, making a certain life cycle.

In the chapter devoted to the Holy Grail, Megre did not hesitate to mention his acquaintance Otto Rahn, "a young talented German writer." At the same time, Megre spoke critically of him, where Rahn was unable to establish a connection between Buddhism and katharamnus. Although Megre still spoke of the book "Crusade Against the Grail" with great sympathy, repeating even some passages from it in his work. For example, Rahn's suggestion that the Grail is located in one of the grottoes of Ornollac.

408

## MYSTIC SS

On the whole, the "polar" ones had a gigantic impact on the occult milieu of Europe. Very many came to ask their oracle a question, who considered themselves to be true initiates. Famous philosophers also communicated with the oracle: the traditionalist Rene Guenon and Yulnus Evola, who sang of pagan imperialism. In those days, no one heard menacing notes in the voice of the "polar" ones. Know some have already begun to tinkle metal. The Marquis of Rivera described in his novel *In the Shadow of a Tibetan Monastery* a Buddhist who came to Paris in those days. "Compared to him, everything in me was doubtful, shaky and hopeless. I have tried all our philosophies, all our religious systems. all our sects. But I found only profanity and general insignificance... Our West is generally profanity... I penetrated closed lodges, immersed myself in the esoteric milieu, got acquainted with the fathers of occultism. But all I heard was empty pompous phrases... I do not believe that the star of initiation will light up the skies of the West." This pessimism, with the outbreak of World War II, turned into a call to action. During the Occupation of France, the "Polars" had an even greater influence on the occultists, when they handed them over in batches to the hands of the Gestapo. On this plot, perhaps, it is worth dwelling in more detail.

The main role in the persecution of the French dance societies during the occupation of France was played by Jean Marquis Rivera. If we take into account the assessment that he gave to the secret societies of the West, then there was nothing paradoxical in his behavior. He longed to eradicate them as an organization that corrupted lofty ideas. After the Third Reich occupied the north of France, a special division was created, which was supposed to identify Freemasons and members of other secret societies. It began its activities on December 12, 1941, both in the occupied territories and in the French provinces controlled by the Vichy puppet regime. By 1944, the staff of this service, which operated throughout



territory of France, there were more than 300 employees. This organization itself was called the "Service of Secret

409

## ANDREY VASYLCHENKO

societies" and had a very revealing abbreviation – CCC. Jean Marquis Rivera willingly volunteered to head the CCC activities in the north of the country. He was better suited than anyone to organize the search for secret societies. In fact, the SSS has become a second secret police. The Marquis Rivera located the center of his velomstvo in a very symbolic building at Paris, Boulevard Rapp, 4 - there at one time the residence of the Theosophical Society was located. The activities of the SSS were supervised by the SD, namely Obersturmführer Moritz. However, it was purely ideological control. The direct activity of the "Secret Society Service" was connected with the Gestapo. Sometimes tasks for Marquis Rivera came directly from Berlin. So it was with the order to identify and liquidate the French Rotary clubs. But most of all the Germans were interested in Masonic archives. They were taken out of France by wagons and handed over to the SD. By the way, information constantly pops up in our mass media that the Masonic archives have been requisitioned by the Ancestral Heritage. It's a delusion. All the archives fell into the hands of the SS security specialists, who sat in the building that had previously belonged to the Berlin Masonic Lodge. For several years of its activity, the CCC was able to compile a gigantic list of French Freemasons, which included more than 60 thousand people. Some of them ended up in a concentration camp, some were deported, and some were executed on the spot. Of all the secret societies of mysticism, the Marquis of Rivera most of all hated and despised the Freemasons. After the liberation of France by the Allies, most of the SSS employees were captured. In 1946, they were put on trial. Jean Marquis Rivera was sentenced to death. One can only guess what secrets he took with him to the grave?

But let us return from the war time back to 1937, when the notorious meeting between Gaston de Mengel and Heinrich Himmler took place. Studying certain aspects of this seemingly insignificant episode in the history of Europe, one involuntarily asks the question: who actually influenced whom? "Polar" on the leadership of the SS? Or hand

410

## MYSTIC SS

SS leadership on the Polaris? Let us turn again to the information that we briefly mentioned in the previous chapters. As we remember, in July 1937, SS Brigadeführer Karl Maria Willigut received a letter from Gaston de Mengel. On this occasion, he informed the chief of the personal headquarters of the Reichsfuehrer SS: "On June 23, 1937, a highly mysterious disk was delivered to me from Helsinki, and then the state lord Gaston de Mengel sent me a no less strange message. In particular, he wrote the following: "The axis that lies northeast of Paris is working very hard. However, the axis does not pass either near Berlin or near Helsinki. I was able to determine the starting point of the forces from the section. He lies in Murma! (Lapland) about 35 degrees east longitude and 68 degrees north latitude in the vicinity of the Russian Lovozero. I also determined the location of the large Black Center. It lies within a large triangle, which is formed in western Mongolia by the cities of Kobdo, Urumqi and Bakul. I bring this letter to your attention, because Gaston de Mengel asked me what I think about this. I considered this information quite valuable and I ask you to pay appropriate attention to it. My version is that as a result of Russian negotiations with France and England, air bases can be created there. As for my assumption, SD could study it." The letter was marked "Confidential".

As you can see, the SS paid great attention to geomantic research. In 1934, Willigut met Günther Kirchoff (1892-1975), who also showed an increased interest in the ancient history of Germany. Kirchhoff suggested the existence of certain

geodetic energy lines that passed through all continents. Today this esoteric teaching is called geomancy. Wiligut became an ardent supporter of this secret science. A year before de Mengel's visit to Berlin, he

1 Apparently, Gaston de Mengel meant Murmansk.

411

#### ANDREY VASYLCHENKO

sewed a geomantic expedition. Summing it up, he wrote: "When comparing the conclusions of Mr. Kirchhoff and the location systems I found (based on the Irminist faith), it turned out that the system I found deviates two degrees to the east from the zero meridian. Mr. Kirchhoff, on the basis of the numerous existing places of worship, etc., came to the conclusion that his location system extends in Europe from the zero to the 46th meridian; after examining old places of worship, it can be concluded that the earth's axis has repeatedly changed. In addition, Wiligut was delighted with the geomantic calculations of Wilhelm Teudt, who argued that Externstein was perhaps the main "pergetic" center of Europe. Thus, de Mengel's letter no longer looks like a collection of unrelated words written by a seemingly not quite normal person. It is clear that de Mengel actively practiced geomantics.

On July 2, 1937, Wiligut received another letter from Gaston de Mengel. The French mystic wrote in it that he had received from his old Russian friend documents that told about what was happening in the so-called "Buddhist centers" scattered all over the world. De Mengel tried to summarize the essence of these documents by making a kind of reference for Wiligut. It said that earlier the "State of Hermits" and the "Buddhist Center Chan Chen Kob" were the secret pentras of the entire Buddhist world. But they were defeated as a result of political unrest. From this moment on, the "State of the Hermits" is "nomadic". It is currently in Tibet. Behind the defeat of the secret center is the head of the "Black Center" Oung Mong, also known as Hulktuku Shi, Cherensky. He posed as a new incarnation of the Buddha, "the new teacher of the world." His teaching is readily supported by many secret societies of Europe and esoteric circles. Moreover, the adherents of the "Black Center" posed as messengers of the "Great Center of Light" (Agarta).

412

#### MYSTIC SS

Even shedding light on the strange letters of de Mengel, it is unlikely that the chigagel will understand what kind of Oung Mong and the "Black Center" are? Oddly enough, but it was about our compatriot, A. Kerensky. It is hardly worth retelling his biography. According to European mystics, it was Kerensky who was the "gray eminence" of the Jewish falsehood "B'nai B'rith." In 1926, the Angi-Semitic writer Karl Heinz published the book Occult Logic, in which he developed these thoughts in detail. Himmler read it with pleasure, noting in his diary: "A very serious work that explains a lot and allows you to predict events. The principle of good and evil, which also extends to human society. The consciousness of the Reichsführer SS was mythologized long before the Nazis came to power. In any event, he saw the results of the struggle between white and black magicians who fought for the possession of this world.

How did the SS react to de Mengel's revelations? Unter-Sturmführer Kurt Ruppmann, who served on the Personal Staff of the Reichfuehrer-SS, told Gertraute Schlarb, secretary of Grönhagen, the following: "My personal opinion, but it was written by a pompous imaginary. Apparently, he considers the Reichoführer to be a roundabout, confusing him with such nonsense. De Mengel is too inclined to mysticism, for sure his facts are mixed with personal fantasies. In addition, he may have insanity - he is 60 years old. And by the way ... If you believe that the organization wants to act in secret, as described here, then why does it shine at every meeting and congress, where hundreds of detectives can notice it? .. For the SD, his information has no

values, they have nothing to cling to. " But Himmler's court magician did not share such skepticism. Apparently, this largely predetermined his fate. In the SS, many were unhappy with the fact that strange people were hovering around the Reichsfuehrer. The SS technocrats were not at all attracted by the neighborhood with mad mystics. Not surprisingly, the decline of Willshut's star began precisely after de Mengel left for Paris.

413

ANDREY VASYLCHENKO

Third retreat

Black Sun Rising

The gods enter into a struggle with a strange Force that has distorted prehistoric purity, risking polluting their fiery blood, embodying their forms here, materializing them, imprisoning them in the captivity of a "concentrated and repeating Universe".

Miguel Serrano. "Resurrection of a Hero"

The Nazis' horrific, deadly notions of world domination could hardly have been possible if they were not fed by a mythically transformed ideology that depicted the Nordic race as the oldest and most powerful that ever existed on Earth. The political interpretation of myths, symbols, sacred and cult places comprehensively helped to create a special "Aryan-Germanic" people, which was to become the bearer of the highest culture and which should fertilize other European civilizations and cultures. Many leaders of the Third Reich carried such attitudes from their early youth, when they got acquainted with the concepts and works of individual ideologues of the "völkisch" groups. After the advent of the National Socialist era, such myths were imposed on the entire German population through propaganda and educational institutions. The sacred solar symbolism of the "ancient Aryans" rightfully took its place in the everyday life of the Third Reich. Solar signs and runes not only served as elements of the interior, they focused on the revival of the thousand-year-old Nordic religious tradition. In the SS Heritage of the Ancestors, pundits provided scientific justification for this myth by organizing expeditions and conducting archaeological excavations. Himmler, always interested in the ancient Germans, tried to create a special religion for his "Black Order". Hitler with Albert

414

MYSTIC SS

GA

That Speer participated in the design of the titanic structures of the capital of the Third Reich, which in time was to become the center of the whole world. When visiting these mega-buildings, the Germans had to remember the special mission that was inherited by the "thousand-year-old Reich" from time immemorial.

The idea of the Nordic race as a bearer of light appeared in almost every mass spectacle staged by the regime of the Third Reich. These were the "Cathedrals of Light" that arose in Nuremberg, and the bonfires of the solstice festivities, and fiery swastikas, made up of hundreds of torches, which seemed to be supposed to pull Germany out of the "Judeo-Bolshevik darkness". Mythical heroes of prehistoric times, like Siegfried and Arminius, excited the imagination of young people, who saw in them the model of a true racial hero - the blue-eyed savior of the fatherland. And finally, the outbreak of the world war was "legitimate" in terms of expanding the living space for the Nordic race. For an ordinary German who found himself in the power of myth, this was not aggression at all. This was a necessary defense that made it possible to save the most ancient civilization in the history of mankind from Slavic barbarism and

corrupting Jewish influence. Far-fetched myths caused millions of people to die in the meat grinder of World War II, and Germany itself began to be perceived not as a bearer of light, but as a haven of darkness and evil.

The main creators of the "Aryan myth" did not appear before the Nuremberg Tribunal. Some of them managed to escape, some committed suicide. And the trial of war criminals itself abandoned the spiritual analysis of the ideology that dominated the Third Reich. The prosecutors chose to focus on the atrocities and the number of victims. The English prosecutor somehow blurted out why the Allies did not pay attention to the "spiritual" side of National Socialism: "If we were to talk about these things in the courtroom, then this, outside

415

#### ANDREY VASYLCHENKO

no doubt could have been used by the defense to portray their wards as mentally ill. As a result, war criminals could be free as insane."

Ancient myths about Thule, the Aryans, Atlantis, Hrbiger's modernist doctrine of "free ice", the strange studies of Hermann Wirth, the mystical symbolism of Nazism and its places of worship did not fall into the scope of the proceedings of the Nuremberg Tribunal. They were not mentioned in the first post-war works, where the authors tried to figure out how and why national socialism arose in Germany. Probably, the shock of the epiphany that came was too strong to try with the help of strict rationality to realize the absolutely irrational components of the National Socialist ideology. The political attitudes of that time were too narrow to fully understand the mythical-fantastic constructions of the ideologists of the "thousand-year Reich".

Meanwhile, almost 60 years have passed since certain stories began to be hushed up for some reason. This considerable period allows you to better see what happened to Germany in the 30s. But on the other hand, over these decades there have been many confirmations that a myth, multiplied by a political ideology, can bring to life terrible destructive forces. This lesson should be very important when the headlines again feature genocide, religious fanaticism, and insane sect leaders ready to send their adherents to death in the name of a speculative idea. History is not only made up of dry figures and proven facts, it is replete with ideas, fantasies, mystical notions that cannot be tasted, cannot be measured or counted. But it is these factors that are the most powerful impulse that can move people to crazy deeds. Based on this, it must be admitted that the mythological background that reigned in the Third Reich did not disappear after the end of World War II. The allies, afraid to touch the myths, allowed him to exist

416

#### MYSTIC SS

in a latent form, gradually turning from an ideology into "Underground representations". Over time, they began to COMING OUT OF THE UNDERGROUND. Currently, the pages of many magazines and kiig are filled with legends telling about the "highest Aryan culture", special interpretations of runes and solar symbols, stories about the Nordic culture burned out. Today's Germany is no exception. Moreover, former SS shrines such as Wewelsburg and Externstein have again become places of pilgrimage for neo-pagans, right-wing esotericists, neo-Nazis. They visit them AGAIN AND again, returning to these places their former aura. Numerous Internet sites offer to anyone who wishes, specialized tourist tours, during which it is told about the "Black Rden" of the SS and its mysteries.

Numerous musical pears are very willing to replicate the mystical symbolism associated with Himmler's true ideas.

But this is the outer side of the matter. There will also be those who are seriously trying to revive the SS religion. A few years ago, a group of well-known people entered Wewelsburg at night. In the crypt, on the floor of which the "Black Sun" is depicted, a special riyal was held. Little is known about its essence. In the morning the curators of the museum discovered that the pedestals of the twelve columns were wrapped in white trays on which black runic symbols were drawn. "Black Sun", depicted on the floor of the SS Camelo

, has long taken its place in the youth environment. It has become a kind of crest of the right-wing esoteric music scene. It can be seen on pins, hairpins, T-shirts, wristwatches, magazine and CD burners. It has become a symbol of the Thule computer network, through which European nationalities exchange information. "Black Sun" Where they begin to talk about "the explorer of the Indo-European the new right- , tour." His wingers, pagans- VSS, who actively advocate for the revival of Europe and fight for the "sacrifice of the European peoples on the altar of multi-

- 1852 Vasylchenko 417

## ANDREY VASYLCHENKO

tiras culture". "Black Sun" is found on the emblems of opposition publishing houses, for example, "\$01 ipuisii" and many others. Since the beginning of the 1990s, voices have been heard more and more actively proclaiming that "darkness has not swallowed up the children of light and is again starting to fight the forces of cold and darkness." The "Black Sun" has become a symbol of the new mythological consciousness.

Most likely, the concept of the "Black Sun" was first introduced into circulation by Helena Blavatsky, who in her work "The Secret Doctrine" mentioned the "central sun". By this phrase she meant the invisible center of the universe around which all the stars and planets revolved. It was a certain cause and starting point of all being, what in Gnosticism was called "creative light", and in later occultists "the center of the universal electricity of life." In modern physics, it corresponds to the concept of the "big bang". It also exists in traditional religious practices. This is a kind of creative darkness, located at the beginning of all things. In Hindu cosmology, the invisible "world soul" breathes, and from this impulse the material cosmos gradually arises. In Jewish cabalism we can find "black light". But for Blavatsky, the "black light" was the hallmark of the exclusively secret Aryan teaching, which was carried out from the far North. She connected the mystery of the "central sun" with the so-called "Hyperborean race" – a legendary ancient people who allegedly lived beyond the Arctic Circle.

Following Madame Helena, many German racists followed. In 1910, Guido von List wrote about the invisible "first fire", which was among the Ario-Germans a synonym for God, since the "first fire" was at the beginning of all cosmic development. Thus arbitrarily Hindu concepts were imposed on European culture. The occultist Perith Shaw referred to the "central sun" as the "Nucleus of Evolution", which consisted of pure spiritual light. In his views, Shaw was the complete opposite of Kant and La Paz, who, from purely materialistic positions, represented

418

## MYSTIC SS

the world will develop from a small gas accumulation. Shaw linked the mystery of the "central sun" with the astrological theory of the epochs that passed under certain signs of Zodnak in his epic work with the program title "The future of Germany from the point of view of cosmological development". He was convinced that not only our Earth revolves around the Sun, but also all lanetary systems revolve around an invisible cosmic center.

Moreover, this gigantic cycle is 26 thousand years. In 1923, Perit Shaw proclaimed a course to prepare for the completion of the next cosmic cycle and entry into the "Age of Aquarius" (these ideas are now being actively developed by supporters of the "New Age" theory). The advent of a new era should have been accompanied by an increased sensitivity of people to the rays of the "dark first sun". He emphasized that humans are descended from gods, not monkeys. In his presence, he added that in Germany, a country where the most ancient civilization existed, this irradiation will not lead to some revolutionary actions. Show was not alien to anti-Semitism. In his work, he expressed the idea that the Jews hid ancient esoteric knowledge, putting it at the service of material prosperity.

In the Third Reich, the "Black Sun" appeared thanks to Karl Wiligut. Emil Rüdiger and Rudolf Mund, the most devoted disciples of Weisthor, interpreted this symbol as an expression of the "first sun", which 230 thousand years ago illuminated the North Pole and Hyperborea located there. It was the rays of the "Black Sun" that gave the Nordic race special abilities. As an illustration, they cited excerpts from Homer, who mentioned "hyperion", and Germanic mythology, which mentioned the god of lightning, Farbautr. Over time, the celestial body called the "Black Sun" lost its power and became invisible. Only especially spiritual persons are able to see it, but even for this they need to resort to special ritual practices (meditation, massage of the thymus gland, etc.). Random people who saw the "Black Sun" became mad. We remember what role Wiligut

419

#### ANDREY VASYLCHENKO

played at the court of the Reichsfuehrer SS. But it is still unknown whether Himmler accepted the ideas about the Black Sun. Indeed, it has become the central symbol of Wewelsburg. But it is possible that there it played an exclusively decorative role, just as stained-glass windows with similar symbols were of the same importance in the time of the Merovingians. It is not ruled out that the wheel with twelve blue-blue runes was only a reflection of the daily movement of the Sun and stars.

The "Black Sun" resurfaced again in the 1950s in Vienna. It was there that the former SS men and students of Wiligut, Rudolf Mund and Wilhelm Landig, decided to tell the younger generation of German occultists about the specific ideology of the SS. Rudolf Mund talks (for the first time!) in his articles about Karl Maria Willigut and Jörg Lanz von Liebenfels. Almost immediately after that, he writes a small work dedicated to the myth of the Black Sun. Landig places The Black Sun at the center of his monumental trilogy. It consisted of the following novels: *Idols Against Thule* (1971), *Wolf Time in Thule* (1980), *Thule Rebels* (1991). In these books, which were supposed to inspire the young nationalist public, he expounded the mythological views of the leadership of the SS. He described the "Black Sun" itself as the initial point of everything Aryan, the primary source of the Aryan spirit, the secret symbol of Thule, a ray of greatness and a bright source of wisdom.

The main meaning of the "Black Sun", according to Landig's suggestion, was at one time ousted from the German soul by the Jewish-Christian religion. It actually consisted in the "ancient knowledge" about the "birth of the Nordic soul from the light of a star" and the coming of the Germans from the distant "midnight mountain", where Lucifer once sat. The latter, in the spirit of Otto Rahn, was proclaimed a luminous giver who was cast down into the eternal darkness of hell. As a result, the entire history of the world has been an unrelenting struggle between "Thule" and "Judas". German and Jewish religiosity were at times

420

#### MYSTIC SS

personal poles. During this confrontation, the Black Sun became a symbol of Nordic resistance. Vtermanskoy religiosity individual moves forward

to God in order to plunge into the divine being. In the Jewish tradition, there is a "personified god" who descended to one tribe, which became the chosen one.

According to Landig, the dolmens and stone slopes located in Western Asia indicated that at one time this region was inhabited by Indo-Germans. However, in 1250 BC, these countries were invaded by the Jews, who began massacres "sanctioned" by their deity. Landig readily refers to the Bible, especially to the Old Testament, where references to massacres perpetrated by "God's chosen people" abound. In the trilogy about Tula, the idea that the arrogance and bloodthirstiness of the Jews became the reason for the "legitimacy" of their suffering in the 20th century is a common thread.

Landig cites the most illustrative illustrations in connection with the war of King David against the Ammonites. The emphasis on this subject is far from accidental. I will quote the Bible: "And the people that were in the taken cities were brought out. They put them under saws, under iron threshers, under iron axes, and threw them into kilns" (II Kings III, 29:31). That is, Landig no more, no less created a historical justification for the Holocaust. In general, for Landig, the entire Old Testament was solid evidence of the cruelty and bloodthirstiness of the Jewish people. Chosenness in the eyes of Yahweh, in the opinion of the former SS man, led to the goal that already in the Old Testament times the Jews began to think about world domination. In his trilogy, he exposed the world Jewish conspiracy on many pages. Starting from the Rothschilds and Rockefellers and ending with the UN, which was supposed to create a "world government". The latter was to eliminate all ethnic differences between people, introduce genetic engineering and computer control systems everywhere.

421

#### ANDREY VASYLCHENKO

The "Black Sun" on the pages of Landig's novels turned into a symbol of the resistance of Europe, which did not want to put up with Jewish-American capitalism and multicultural utopias. In the novel "Rebels from Thule", the author brought out on the pages of his work a character - a charismatic teacher, "a tall man with gray, short-cropped hair." Before students from the outlawed class, this teacher makes specific reports that, in their content and structure, are very reminiscent of research conducted in the depths of the Ancestral Heritage. He tells them about megaliths, Atlantis, ancient mythology. At the same time, he demands from the "new rebels" that they revolt against the empty society of universal prosperity, in which materialism and force dominate. At the same time, he stigmatizes the modern understanding of history, because scientists specifically hush up information about the deep German past. It is quite obvious to whom Landig addressed his novels—the youth, who must search for "ancient ideals." And again familiar passages. Awareness of the culture of megaliths that spread across ancient Europe is the key to a true mystical transformation, comprehension of the secrets of Thule, where a true race close to God once lived thousands of years ago. In these novels the German is portrayed as the dreamer he has always been. Only a Germanian is able to feel the vibrations of the Universe. Only a German can give rise to metaphysical and idealistic thoughts. The modern world appears to Landig as cold, soulless, destroying nature. This world is diametrically opposed to the true values of prehistoric times. Landig's books have very skillfully used the fears of those young people who do not accept modern materialism. Not surprisingly, they immediately became cult in the right rock scene.

We can find a similar explosive mixture of myths, anti-Semitism and the justification of the Third Reich in other writers who claim

422

#### MYSTIC SS

waiting to be initiated into the secret sciences. But unlike Landig, they do not hide their intentions, they do not disguise themselves - in their works, Hitler is not just a political figure, but a "60-feminine incarnation." I'm talking about the former Chilean diplomat and exalted writer Miguel Serrano and the French woman who adopted a Hindu name, Savitri Devi. While Landig did not dare to proclaim Hitler an exceptional figure, and even more so the Great Initiate, Serrano and Davy saw the Führer as an "avatar". This word was borrowed from Hinduism as a symbol of the human incarnation of the god Vishnu, who times, as if hastening to help humanity.

Savitri Devi "in the world" was originally named Maximiani Portas. She was born in 1905 in Lnon. It was the first of all the numerous admirers of Hitler who began to glorify the Führer in an esoteric spirit. Her occult developments are still very popular with neo-fascists throughout the world. According to Nicholas Goodrick-Clarke, who wrote not only the world-famous book *The Occult Roots of Nazism*, but also the lesser-known work *Hitler's Priestess*, Savitri Devi lived a strange life. Already in early childhood, she showed specific character traits. Later, this germ turned into a strange worldview, where each historical and political event had its own mystical interpretation. Already from her youth, she harbored a persistent aversion to the ideals of the French Revolution (freedom, equality, fraternity). She saw in them a distortion and perversion of the very human essence. At school, she was repeatedly punished for indecent gestures that she made in front of a commemorative plaque on which human rights were stated. At the same time, she burned with a passionate love for animals, unable to see their suffering. In the countryside of France, slaughter is a common occurrence. Her conflicting views, multiplied by contempt for people, sooner or later had to put under

423

ANDREY VASYLCHENKO

doubt the truth of Western humanistic ideas, which made human life the main value of being.

Once on the ancient Greek ruins, she was bewitched by ancient myths. In her views, more and more often began to manifest a longing for the disappeared pagan cultures. In them, she did not see the hypocrisy and hypocrisy inherent in Western Christianity. Gradually, her interest switched to the Aryans. She repeatedly asked herself the question: who were these nomadic northern peoples who attacked India 4,000 years ago, eventually creating a highly developed culture there? Did they not come from Europe, where the ancient Aryan culture was widespread, embodying completely different values that were raised to the shield by Nudeo-Christianity? A visit to Palestine kindled the first sparks of anti-Semitism in her. Alone, she wandered through the quarters of the old private Jerusalem, where she encountered an unusual exotic world that frightened Maximiani. Unusual customs and clothes, alien faces and voices, black hats, sidelocks and long beards, mysterious and incomprehensible rituals, prayers in front of the Wailing Wall - everything aroused in her hostility. Maximiani was disgusted by the very idea that the Jews could be God's chosen people. She didn't believe the Bible any more that said it. Fascinated by ancient civilizations, she draws for her a picture of a huge and monolithic pagan Europe, whose last traces are worth looking for in the Indus. After that, the exalted Frenchwoman accepts Hinduism and a new name.

In the spring of 1932, when Maximiani was only 27 years old, she graduated from the university. She decides to celebrate this event by being at a major celebration, where the exploits of Rama, one of the main characters of the Indian epic *Ramayana*, were sung. As if intoxicated, she contemplated the richness of colors, the luxury of costumes, the refinement of smells and the melodiousness of music. Decorated elephants moved the symbolic pavilion in which Rama and Sila were seated. The elephants were followed by beautiful young men who carried in their hands

424



## MYSTIC SS

torches, and enthusiastic spectators, expressing respect for their ancestors, filled up the procession with bouquets of beautiful flowers. The admiration of the dark-skinned population, who lives mainly in the South of India, for a lighter couple riding on elephants, seemed to the French woman some kind of allegory that carried traces of the previous Aryan conquest. She had already seen something similar in Germany, where racism and the ideology of the superiority of the Aryan race were gaining strength again. In the old Brahmin texts, it was indeed said that the Dravidians, the indigenous inhabitants of India, were depicted as dark-skinned and big-nosed. The Aryan conquerors reduced them to the level of slaves and monkeys. She was even more struck by the fact that while socialist, liberal and humanistic ideas were gaining strength in Europe, the caste system was invariably preserved in India. The descendants of the Aryans in India were distinguished by honor, intelligence and willpower. Inspired by this archaic world, the Frenchwoman took the name Savitri Devi. In 1936, she will make every effort to save her new homeland from the influence of the Pseudo Christian "leveling philosophy". Once, in one of the Indian houses, she saw a photograph of Hitler, which was placed on the home altar. Perhaps the Indians revered him as a man wearing a swastika, a symbol of the preservation of cosmic order. Perhaps they did this as a protest against the colonial rule of the Anglians. But the Frenchwoman, bearing an Indian name, saw in this fact an attempt to fight against European materialism. She immerses herself in the study of old texts and becomes an enthusiastic devotee of the Hindu cults. She admires that in Hinduism man with his creative and destructive principles was just a grain of sand in the universal processes. Hinduism admired it, most likely, not as a religion, but as an artistic perception of nature, coupled with a highly moral attitude towards it. The cults of India themselves were seen by her as an eternal dance, where both withering and rebirth were revered.

425

## ANDREY VASYLCHENKO

Involvement in Hinduism led Davy to the conclusion that in Europe it is necessary to plant a completely different religious practice, fundamentally different from Christianity with its sense of guilt and condemnation of nature. The new cult was to be built on penetration into the beauty of cosmic processes, which could be comprehended through meditation, dance, and prayer. It is in this that Savitri Devi sees the essence of the "Aryan" worldview. She seriously believed that such cults once dominated all of Europe.

Obsessed with the fear that her new homeland will be morally destroyed by Western values, Devi begins to cooperate with aggressive and extremist Hindu organizations. At the same time, she watches with more and more delight the National Socialist Germany, which seems to her the last European haven of true religious ideas that can save the world. And here we can find some very strange coincidences. Like the Hindus, the National Socialist ideologists spoke of a "golden age" as an era of the highest harmony, which was followed by a period of gradual decline and degeneration. In the guise of Hitler, Davy finds several characteristic features - he loves animals, takes care of workers, mothers and children, proclaims the ideals of healthy and proud youth. This is nothing but an echo of longing for the heavenly, golden, prehistoric existence of the Aryans. In her opinion, the mission of the Fuhrer goes far beyond the borders of Germany, as he raised his voice of protest against the naive belief in progress, against the destruction of nature. Davy saw the true origins of a figure like Hitler in "the mysterious, unmistakable and faceless wisdom of forests, oceans and outer space."

She reiterated that Hitler embodied in himself an eternity of natural wisdom, which must be turned against the narrowness of a presumptuous intellect. "Dead Head", the symbolism of the "Black Order of the SS", was interpreted by her as justified by force, which is directed

426

## MYSTIC SS

but for the benefit of mankind, so that it would again return to the "golden age". The skull and bones are the new symbol of the warrior caste, the European Kshatriyas. In separate excerpts from the Bhagavad Gita, Devi finds similarities with the SS code of honor. This further strengthens her in the idea that the Nazi and Indian fighting spirit are kindred. For example, the similarity is obvious when it comes to an action aimed not at the personal benefit, but at the achievement of a common goal, or contempt for pain during the battle.

However, the "Hitlerite priestess" ended up in Germany, which delighted her, only after the war. In 1953, she visited the Federal Republic of Germany, which aroused stormy conflicting feelings in her. The first impressions are of a train ride surrounded by broken landscapes "filled with pain and rage." Despite the bans, Davy began to conduct Nazi propaganda in Germany. The authorities arrested her and placed her in a women's prison, where she met former concentration camp workers who became new cult figures for her. In Hertha Elert, a nurse in Bergen-Belsen, she saw "the classical beauty of the rulers of ancient Germany." She dedicated erotic lines to her: "I could not take my

eyes from these captives.

During her pilgrimage to Germany, Savitri Devi visited many religious buildings of the Nazi movement. But she attached particular importance to the "Titlerian places", which she eventually turned into a kind of "temple for initiation." In the church of Leonding, the birthplace of Hitler's parents, she sees a mother and child entering the temple. At the same time, the face of the child will shine with the light of boundless love, the fire of genius will burn in it. Struck by this vision, she will come to the graves of the Fuhrer's parents, where she will find only withered flowers and modest tombstones. For hours she would look for dark roses to place on the grave. In doing so, she will come across Hitler's school comrades, who will cause in her the birth of a new picture. She was shocked by their words: "We all loved him. Another world that led to his death

427

## ANDREY VASYLCHENKO

Li, also would love him, if only they knew what he really was.

In Branau, in Hitler's homeland, she sits in a pastry shop opposite the Fuhrer's home and watches the leisurely peaceful life of a small Austrian town, its cozy shops, painted facades of houses, flowering trees that stood under the windows. She plunged into dreams and pondered a fact incomprehensible to the inhabitants of this town - it was here, 64 years ago, that an inconspicuous couple gave birth to a "god-like child", in which "all intelligence, all willpower and heroism transmitted from generation to generation were embodied. It was this child who was to give birth to a new civilization. This child, after the legendary Baldur, was the first child of light who could save the West."

Then she went to the mountain residence of Hitler Berghof, where, climbing the rocks, she flashed new trance visions. She did her next meditation in Nuremberg on the Zeppelin field, where party congresses were held. She literally saw the jubilant masses. Drowning in a sea of banners, searchlights and torches, they marched before her inner eye. At the same time, she threw herself a bitter reproach that she could have fought for Hitler, rather than wasting her years in India. But the apogee and mystical finale of Savitri Devi's pilgrimage was a visit to the Teutoburg Forest. She wandered through its thickets, after which she performed a shamanic ritual in Externstein. In the middle of the night, she lay down in a stone coffin at the foot of the rocks and prayed for a long time for the revival of National Socialist Germany: "I cannot say how long I was in a state of death in this coffin. But it wasn't a prolonged darkness."

During his trip to Germanni, Davy makes his first contacts with former SS officers and their relatives. She meets the widow of Otto Ohlendorf, who was convicted in Nuremberg for the execution of 90 thousand people. Together with the new

428

## MYSTIC SS

a girlfriend they visited his grave. Here Savitri Devi revered him as a "modern Aryan hero" who fully corresponded to the spirit of the Bhagavad Gita. At the end of the 1950s, she established friendly relations with Luftwaffe ace Hans Ulrich Rudel, who introduced her to such high SS officials as Otto Skorzeny and Leon Degrel, who at that time stood behind the blues of international neo-Nazism. In 1961, together with Colin Jordan, the leader of the English far right, she visited Stonehenge, where she performed a ritual in honor of the ancient European Aryan gods. International magazines gradually spread her esoteric philosophy around the world. And even now one can see its trace in the right-wing movement. The informal leader of the revisionists who refute the "myth of the Holocaust", Zyundel, somehow published notes of many hours of conversations with Davy.

But the former Chilean diplomat Miguel Serrano had and still exerts a far greater influence on neo-Napist circles. Inspired by the idea that Hitler was an 'avatar', this Chilean developed a whole philosophy of 'esoteric Hitlerism'. His book The Golden Ribbon, like Landig's Thule trilogy, is easily available in Europe. It is considered esoteric and not a neo-Nazi work. And Serrano himself will hardly fit into the Procrustean bed of ideas about neo-Napists. He received an excellent education and became known for his talented poetry. During his tenure, he was friendly with such famous personalities as Carl Gustav Jung, Hermann Hesse, Indira Gandhi. Basically, he describes his inner experiences. He became a follower of Hitler after meeting with one of the "masters". Although his first impression of Hitler was completely different. The view of the Fuhrer seemed comical to him: an absurd mustache. strange hairstyle with bangs. Serrano's meeting with the "initiate" apparently took place during a ten-year stay in India, where he served as a diplomat. It was this man, whose name has remained unknown, "opened his eyes to the true meaning of Hitler and

429

## ANDREY VASYLCHENKO

deepest meaning of World War II. This anonymous master taught Serrano to see Hitler on the "astral level", where he appeared as a "bearer of light who came from another world." His mission was to prevent the catastrophe caused by the advent of the "new iron age". Hinduism has long developed the idea that the appearance of "avatars" is associated with cosmic cycles. This idea was the basis of Serrano's views on the Third Reich. Like the Brahmins, he believes that mankind has gradually slipped from the "golden age" into the "iron age". The new era was characterized by disagreements between man and nature, the decline of traditions, and the emergence of atheism. To return to the original state, a powerful superhuman push was required. Hitler, according to Serrano, tried to stop the spirit of degeneration. But his attempt ended in failure. However, the "last avatar" (as Serrano called Hitler) veiled the spirit of struggle, which for the time being rests in order to rise again at one moment. To do this, Hitler chose to sacrifice himself. For Serrano, Hitler is not just a victim, he is a martyr close to God.

In the entire metaphysical interpretation of the Third Reich, Serrano surpassed all right-wing esotericists and neo-Nazis. In one of the digressions, I have already described how myths, legends and symbols influenced the thinking of many Nazi leaders and ordinary Germans. But Serrano sees only global archetypes that make a person an instrument in the hands of higher powers. He put forward the thesis that it was not peoples, not doctrines, not

states. The struggle was between supernatural, superhuman forces that fought each other since prehistoric times. Divine and demonic spirits were embodied respectively in the German and Jewish peoples. These two forces have long been fighting for control of the Earth. This thesis is a typical example of the perversion of esoteric thinking, which imposes the idea of the supremacy of the supreme forces and the absence of

430

## MYSTIC SS

individual responsibility. From this point of view, even barbarism can be justified as a kind of vital necessity.

Serrano sees a similar conflict of archetypes in the fact that throughout history Jews have tried to deny the fact that people are not equal. At the same time, according to Serrano, there have always been different races on the planet. Some of them were earthly, others, like, for example, the Hyerboreans, who arose thanks to the "Black Sun", were heavenly. Unlike animal (terrestrial) races, the "children of the stars" have always strived for higher, noble goals: purity, idealism, mystical experience, and reverence for God. The Jews have polluted these ideals with their sodomite delusions. As a proof of this thesis, Serrano gives the following example. He points to the Old Testament, which speaks of Esau, who was born "all over like shaggy skin." Based on this passage, Serrano concludes that Esau's mother had sexual intercourse with lower beings, which was a manifestation of her base aspirations. Out of shame, the headship of the race is transferred not to Jacob, but to the beast-man Esau. For Serrano, this is the first act carried out by the Jews in the work of distorting and perverting the true tradition. Further, for convenience, the Jews invent the god Yahweh in order to somehow compensate for their own inferiority and depravity. Gradually, the cunning priesthood turns the "perverted" people into the "chosen one", simultaneously trying to instill a sense of guilt in all other peoples and races. The invention of the concept of "original sin" was supposed to weaken the Germans who accepted Christianity, since the Aryan race did not know the concept of guilt and triple until now. After the Second World War, the Jews created the specter of "collective guilt", which was supposed to finally bring the Aryan tribes to their knees. Even the interpretation of the events of the Second World War turned out to be impersonal: "The mystical SS did not destroy people just to kill them. Rather, their immortal gods fought with other creatures and deities.

431

## ANDREY VASYLCHENKO

With all this, Miguel Serrano was well versed in Nazi mysticism. He made "pilgrimages" in the footsteps of Jörg Lanz von Liebenfels and adherents of the "Order of the New Templars". He read the original works of Hans Hörbiger and Otto Rahn. He even managed to personally meet the 94-year-old Hermann Wirth. None did not rely on these theories, he raised the history of Nazism to a cosmic level. While Wirth and Rahn tried to find some grain of truth in their writings, Serrano saw in them only an instrument of eternal forces that people are simply forced to follow. In *The Golden Ribbon*, he gives himself a similar assessment: "I am a prisoner of myth, completely predetermined by the most powerful archetypes. Should I become a spiritual victim? Who knows? I can live my life until the end, until they manifest in the outside world, or destroy me in fire. or they will not take me away in a sun chariot to join the great army of heroes. At the end of Serrano's book, tragic notes are heard. He even speaks of "the minnesinger's penip, which cannot be read, but can only be sucked into oneself, just as the stone grail of the Grail is filled with blue blood - the blue essence of Hyperboreans". Miguel Serrano will hope until the last minute that a decisive upheaval will take place in world history. Although he no longer pins hopes on Germany, since she turned out to be re-educated. From the Third Reich, it turned into a country of illusions, materialism. Germany has become a country without a soul. Serrano does not look with hope at any particular power. His gaze is directed far south, to Antarctica. Exactly there

a new Reich has arisen in underground caves, and its "last battalions" are only waiting for orders to rise to the surface. These lines bring us not to myths, but to some kind of technogenic fantasy. However, the legends about the "hollow earth", UFOs get along well in the neighborhood with the "Black Sun" and Tula.

In 1993, a book was published in Germany, the 100,000th edition of which was sold out almost instantly. It was a book by Jean van

432

## MYSTIC SS

Helsing, *Secret Societies and Their Power in the 20th Century*. In less than a few months, the publication of this book was banned due to lawsuits from two Jewish communities. The ban even extended to its placement on the Internet.

On the one hand, the author did not say anything new, the book told about a Jewish conspiracy and secret societies that, pushing peoples together, provoked wars, cataclysms, and crises of revolution over the centuries. The sensation was caused by that part of the book, where blurry photographs of documents were printed, on which, under a magnifying glass, one could see swastikas and runes. This Nazi symbolism was combined with the names "Vril" and "Odin". Jean van Helsing claimed that these documents were genuine and he received them from the German secret services, who in turn removed them from the SS archives at the end of the war. On the basis of statements that cannot be proved in any way, the author raises his own theory, in which he claimed that the Thule Society and the SS in the late 40s jointly developed the Black Sun flying machine, which was equipped with antigravity motors. It was on this aircraft that the Nazis were able to get to the star Aldebaran. Karl Haushofer, Rudolf von Sebottendorf and the Austrian inventor Viktor Schauberger allegedly took part in the creation of these unique motors. For these developments, they received a fundamental consent from Hitler, who, according to van Helsing, despite the difficult situation on the fronts, approved the plan to speed up the creation of the "wonder weapon". Without any specific indications and references, van Helsing cites information that was "discovered" back in 1988 by the Austrian occult society "Tempelhof". Authors of several pamphlets. members of this structure claimed that back in the 1930s, Sebottendorff and Haushofer and two unknown women received a message from Aldebaran during one of their meditations. , labs to create some kind of their branches on the continents

433

## ANDREY VASYLCHENKO

Thule and Atlantis. To help the Aryans during the Second World War, these mythical "god-men" gave the Germans highly developed technologies that allowed them to create special aircraft. This was done so that the Germans could return to their distant ancestral home and receive the necessary assistance there. Some of these flying saucers, after the end of the war, were transported by high-ranking Nazis to Antarctica, where special colonies were founded in underground voids, a kind of Fourth Reich. |

Multiplied by anti-Semitism, such myths about UFOs should have died out as some kind of esoteric relief from the horrors of the past. It was implicitly suggested that Hitler and the SS possessed not only special transcendental abilities, but also high technologies, which made it possible to create a far from mythological "superman". The ideal of a true Aryan now appeared as "god-men" from Aldebaran, who sooner or later must intervene in earthly events and defeat the forces of darkness. Now the "Black Sun" no longer acts as an invisible luminary, but as the name of an aircraft created in the depths of the SS. The approach of the Age of Aquarius again causes the activity of the "central sun", and therefore, the ancient mysteries about the struggle between the "Aryan light" and the "Jewish darkness" again become a living reality. IN

in such a confused and almost fantastical form a new legend of German racial superiority arose. This time she combined legends and fantasy, half-truths and outright fictions. This fantasy would not have such a destructive effect if it did not rely on some truth. Indeed, at the end of the war in Germany, attempts were made to create flying machines in the form of saucers. In the 50s, the whole world started talking about flying saucers. UFO mania did not allow to notice small notes in German magazines. In 1943, the designer Rudolf Schriber in Prague began to develop a disk-shaped apparatus that was supposed to reach speeds four times greater than conventional exterminators.

434

## MYSTIC SS

bodies. Georg Klein, one of Albert Speer's employees, described how he saw the flight of THIS "miracle" with his own eyes on February 14, 1945: - growth 2200 km per hour. During the first test flight, the speed of sound was doubled. Considering that the disk has a perfect aerodynamic shape, it could be expected that the device could reach a speed of 4 thousand kilometers per hour.

According to Klein, during the Russian offensive, all prototypes and almost finished machines were destroyed. However, one prototype fell into the hands of the Red Army. It happened in Wroclaw. According to other sources, he went to the States.

Or another truth that can knock you off your head. Indeed, in the 1940s, experiments were carried out in the SS to overcome gravity. These experiments are associated with the name of the Austrian scientist Viktor Schauberger. Hitler personally became interested in his developments, who wanted to extract energy directly from water and air. The implementation of this project would make Germany independent of oil supplies. The inventor himself was a talented naturalist who tried to comprehend the nature of water even at the time when he worked as a forester in Bohemia. Schauberger was primarily interested in water impermeability, the ability of water to transmit temperatures and forms of movement. He paid special attention to vortices that could arise in the aquatic environment. Vortices like these could allow water to flow upward rather than just flow downward. If Schauberger had studied architecture or history, he would have known for sure that these discoveries were made in the ancient world. Ancient architects used this knowledge in the construction of Roman aqueducts and Cretan palaces. Schauberger himself was convinced that if special machines were developed that would use the principle of rotation, then it would be possible to calmly overcome the earth's gravity. Several tiny models of floating discs were even created and planned to be tested in the Maut concentration camp.

435

## ANDREY VASYLCHENKO

Hausen and the Vienna SS School of Engineering Rosenhugel. But the "flying discs" remained a mere idea. Schauberger continued his research after the war already in the USA, where he received significant financial support. But at the same time he remained a prisoner who knew English and languished in the Nevada desert. He got his freedom only after he handed over his discoveries to American corporations.

As I said, new myths would not be so popular if they were not based on half-truths. Myths about Nazi UFOs are actively involved in numerous rumors and conjectures regarding German colonies in Antarctica. Indeed, in 1938-1939 a German expedition led by Alfred Ritscher visited the South Pole. It opened up huge ice-free areas, which were dubbed the "new Swabia". In his trilogy, and in many interviews, Wilhelm Lanig claimed that there was a German colony there. It was there that flying discs were delivered after the end of the war. But due to climatic and other problems, over time, it was decided to relocate this colony to

Andean caves. As you can see, Nazi myths are very actively penetrating the modern ufological environment. In one of his recent books, van Helsing reported that at the congress of ufologists he met more than once with people who allegedly had contacts with aliens. But the inhabitants of the flying objects did not look much like the classic little green men. They were tall, blue-eyed, fair-haired people who spoke German! On the basis of such testimony, a new sensational work was born. During the hypnotic sessions, Karin and Rainer Feistle remembered how children were abducted by UFOs. During the abduction, they had implants inserted into their heads. "The commandant of one of the UFOs", according to their recollections, had beautiful blue eyes. It was he who told them that a new race should arise on Earth. The "blue-eyed alien" also said that the planet is preparing for a global cleansing. Van Helsing's new book is just full of some

436

## MYSTIC SS

gloomy fantasies, spiritual passions and hopes for the emergence of a new Aryan person.

Van Helsing gives his own theory of the origin of mankind. It turns out that 735 thousand years ago, the first colonies of immigrants from Aldebaran appeared on Earth. Know the aliens, not everything went smoothly, and to perform primitive work, they raised a "working man". To designate it, van Helsing took the Inluist concept, which Lanz von Liebenfels willingly used in his slaves, - chandalas (untouchables, people, animals). But the Chandalas did not want to obey their creators and began to mix with other races that originally existed on Earth. When the aliens paid attention to this problem, it was too late - the gene cocktail led to the emergence of hatred, materialism and numerous wars. In order to somehow ennoble the Earth, the newcomers turned their attention to peoples that were closer to their own kind — it was about the Germans who inhabited Tula and Atlantila. In the 30s of the twentieth century, extraterrestrial beings showed the Germans the real history of mankind. Before that, they dedicated the plans of high-ranking members of the Thule society: Rudolf von Sebottenlofra and Karl Haushofer. But in the World War, Germany collapsed.

Decades later, the inhabitants of Aldebaran again made contact with the Germans. By kidnapping people, they borrow genetic material from them, which they process in laboratories. It turns out that somewhere in our system there are laboratories for the production of "super-children", a new Aryan race. These Aryan clones will be able to use their brains 100%, they will have great sensitivity and telepathic abilities. Their exceptional abilities will enable them to solve all earthly problems. But they will be gradually prepared for earthly life. To begin with, humanity must renounce violence. Then these "miracle flights" will be revealed to the world, which will be the most significant event in the history of the planet.

437

## ANDREY VASYLCHENKO

It is significant that the current "right" esotericism no longer relies on age-old myths. She prefers an explosive mixture of apocalyptic fears, racism, Aryan myths and science fiction. There is a certain logic in this. Now the SS and esoteric structures like the Thule Society and the New Templars are perceived more as intermediaries with other worlds. And the SS runes themselves are now somewhere in the sphere of mystical ufology. Why talk about concentration camps, if you can talk about silver "flying saucers" in which the true Aryans plow the expanses of the universe. The horrors of war are contrasted with the new, romantic image of the Third Reich, whose leadership is looking for ways to another reality and is trying to save the world from crude materialism. Antarctica has become

a certain Kitezh city of the Nazi movement. In the caves of the southernmost continent, hide those who did not want to come to terms with the darkness that enveloped the world. From Thule to UFO, it turns out, not so far.

## Conclusion E | e

The theory that presents National Socialism as a political religion is once again becoming popular in the West. Authors who hold this point of view point to the messianic sentiments that the National Socialists were able to inspire in the masses. As the war drew to a close, typical ephemeral moments prevailed in German society. It is not surprising, because for many years Hitler was revered as the Messiah, the Savior not only of Germany, but of all Europe. But political religion is just a conventional term, which is intended to show the specific politics of the Third Reich. In fact, Hitler never spoke to the masses about purely mystical moments. In his speeches we will not find any mention of Tula or Atlantis.

We see a completely different picture in the SS. Himmler was never shy about publicly declaring such things. And here we are faced with the first contradiction, which researchers do not always pay attention to. National Socialism as a political religion, with its inherent aspects - mass worship of the leader, the cult of ancestors, the deification of strength - only superficially resembles the mystical ideas that developed in the SS. In the departments of Heinrich Himmler, mysticism and esotericism were not conventional. They were present in their purest form. If we pass to the language of the occultists, then the mass party movement was external, profaning secret knowledge, or, in other words, exoteric. At the same time, a secret ideology, implicit for everyone, was being formed in the SS, which claimed to be true - that is, it was esoteric.

439

## ANDREY VASYLCHENKO

teric. The confusion about Nazi occultism is precisely due to the fact that the authors did not want (or could not) draw a line between these two different phenomena. But the differences between them were not so small. By the way, one small but very revealing touch — Himmler never once invited Hitler to visit either Wewelsburt or Externstein. Traditionally, one has to hear that pagan traditions were revived in the Third Reich. The thesis, it would seem, is indisputable. But only if you don't dig deep. The pagan elements used in mass Nazi events were intended only to achieve certain political goals. In this respect, Nazi power was not religious. The symbolism and prudence of the National Socialist ideology suggested more about ageism than deep religiosity. The revival of paganism was also attributed to Himmler out of habit. Indeed, what could be revived by a person who spoke about the dangers of Christianity and rowed studies of centuries-old traditions, who mentioned Thor and Wotan, and imposed Yule lamps on his subordinates? But here it would be worth considering why Himmler needed paganism with its complex pantheon of gods, who often did not get along with each other. No hierarchy, so inherent in the totalitarian system. At the same time, another question arose: why would a person who revived Germanic paganism be interested in the Cathars, search for the Holy Grail, conduct research in the field of Zoroastrianism, send expeditions to Tibet? It could not be just a fad, a hobby that the Reichsfuehrer SS was fond of at his leisure, taking a break from official business. The answer is simple — within the framework of the SS, Himmler did not revive paganism at all. He wanted to restore a much more ancient religion. SS researchers and magicians gave it various names: "pre-Jewish Christianity" (Günther Kirchoff), "Indo-German proto-religion" (Hermann Wirth), "Irminism" and "Christianism" (Karl Maria Willigut), "Southern Christianity" (Otto Rahn), "the religion of

440

## MYSTIC SS



that" (Alfrad Schuler), "pagan Christianity" and "Aryan pre-Religion", etc. Even with all possible understanding of this phenomenon, all these people had one thought in common - this religion was monotheistic. Moreover, Weisthor quite clearly pointed out that paganism as such was a dangerous delusion (Voganism and arrogance of the "children of the light").

I do not know, really, which of the German researchers first used the phrase "state within a state" in relation to the SS. It was just a metaphor that was supposed to clearly demonstrate that the SS played a very specific role in the Third Reich. They had their own economy, jurisdiction, their own army. As the book was being written, I increasingly caught myself thinking that "a state within a state" ceased to be a metaphor.

But first things first. Himmler's post-war plans were very different from those of Hitler's. Another of the many paradoxes that were encountered at every turn in the Third Reich. Or can there be a logical explanation for this? But if we take a closer look at Himmler's plans (the creation of an SS cult center in Externstein, the transformation of Wewelsburg into a titanic building, etc.), we will notice that after the end of the war, Himmler really wanted to create a state within a state! And not some kind of megaphor, but a very specific SS state, with its own borders, laws, and its own religion. I do not know if Hitler was aware of these plans, but the Reichsführer SS formed them with German thoroughness and meticulousness. It is difficult to say where the borders of the new SS state would go, one can only guess. Plot on a map of Germany all the places of worship and ritual buildings of the SS: Goslar, Exterstein, Wewelsburg, Sachsenhain, countless mountains and megaliths, and you will find that they are all concentrated on a small territory, the diameter of which hardly exceeded 250 kilometers. All places of worship for the SS were concentrated in and around Westphalia. Accident? Or maybe in Bavaria and Thuringia never existed

441

ANDREY VASYLCHENKO

were there similar megaliths, castles, etc.? Not at all, but Himmler chose with particular care exactly the places that were located inside this implicit circle. Why exactly here? Remember Wiligut and his secret teachings. And the answer will once again become obvious. It was this territory that was the ancestral home of Prminism, the very religion that, as I assume, Himmler was going to revive.

Such a theory, in my opinion, well explains why Himmler, with all his power, was never "Nazi No. 2". This conditional post at various times was occupied by Hermann Goering, Joseph Goebbels, Martin Bormann. But Himmler, who controlled the entire punitive apparatus and possessed the broadest possibilities, was never going to become Hitler's right hand. Why? Yes, because he was not flattered by a political position, and even with a second number. The Reichsführer of the SS hatched in his dreams the plans of how he would become the high priest of the revived Irminism. In this situation, the SS state turned into a kind of "Black Vatican", which lay in the north-west of Germany. If this assumption is correct, then it automatically becomes clear why Hermann Wirth, Karl Maria, and Wilhelm Teudt ended up in exile. They, without suspecting it, claimed the place that Himmler had prepared for himself. Is it really possible to seriously believe that Wirth was thrown out of the Ahnenerbe because of some financial negligence? Is it really possible to believe that Himmler dismissed his "mystical teacher" Wiligut just because he was once under compulsory treatment in a psychiatric clinic? These were just convenient occasions. Himmler, obsessed with his fantasies, did not want to share his mystical-religious power with anyone. He understood well the thesis "divide and conquer". That is why, when someone says that it was a certain structure of the SS that was engaged in mystical or occult developments ("Heritage of the Ancestors", Ruskha, etc.), then he either lies or is mistaken. Such tasks were scattered among all

442

## MYSTIC SS

mi structures of the "Black Order". The SD dealt with witches. Apenerbe - historical research, the SS Headquarters for Race and Settlements - racial mysticism. None of them could claim exclusivity in the formation of a new religion. Each of the structures created only individual organs of a new mystical organism unknown to them. It was up to the Reichsfuehrer SS, Heinrich Himmler, to bring them together and breathe life into them. But his plans were not destined to come true. Irmiisul, which was supposed to be installed at the foot of the Exterish-Secret, never spread its branches over Germany. Himmler went into oblivion along with his plans. By the way, there are many open questions about his death. Official historiography is very willing to replicate the details of his suicide. Briefly, they look like this. Himmler, along with several close SS officers, tried to escape to Denmark, but was detained by an English patrol. For a long time he pretended to be a deserting soldier, but then he revealed his true name and demanded a meeting with Marshal Montgomery. When he was refused, he swallowed an ampoule of potassium cyanide. Vro deba everything is clear as God's day. But... Himmler was indeed detained in the north of Germany, but not by an English, but by a Soviet patrol near the town of Lüneburg. He was escorted to the nearest English POW camp, where he committed suicide. The version of flight to Denmark seems completely untenable, given that a few days earlier Himmler had met with some SS officers in the town of Flensburg, which lay directly on the Danish border. Denmark was within easy reach, and from there it was easy to get to neutral Sweden. But the place of Himmler's detention indicates that for several days he stubbornly moved in the completely opposite direction - to the south. Kula he moved, is unknown. One can only guess. If we draw a straight line between Flensburg and Lüneburg (that is, we try to reconstruct Himmler's path), we find that

443

## ANDREY VASYLCHENKO

this straight line leads us to Quedlinburg! Himmler did not at all try to escape by flight - he went to the remains of Heinrich I Ptitselov. For what? Most likely to ask for advice. During Heinrich's holidays in Quedlinburg, high-ranking SS officers could observe a strange picture - the Reichsführer descended into the crypt to the remains of the king and remained there for a long time. Few knew that Himmler was able to converse with the spirit of his long-dead namesake. Well, or thought he was able to talk. Let us recall the words of the massage therapist Kersten, who claimed that Himmler was guided by the advice given to him by Ptitselov. Now everything falls into place in this story. Himmler could not get to Quedlinburg, and therefore revealed his name in the hope that the top leadership of the Allies would take him away from the camp, and for some reason he would be next to the remains. When this plan failed, Himmler did away with it. yourself. But not out of desperation. It was a typical ritual suicide - the last act of the play about the emergence of SS mysticism.

I do not claim to have been able to study all the documents, read all the sources and present them intelligibly to the reader. My goal was something else - having studied the documentary base, to try to take a fresh look at the issue of Nazi occultism, to build a new scheme, as I saw it, more logical and convincing. I did not set myself the task of bombarding the reader with shocking facts and exotic doctrines. But the means to achieve the goal, I hope, were justified. |

## List of used literature

1. Re Seÿsÿsÿÿiÿuÿÿÿepsÿab ip dep Mapiprep as See fepzte deg 55: deg 50)-Nÿÿÿgÿÿkeg Negtapp ÿo eg ip ÿÿÿpe BepkusViy "Epemÿskÿshpr ip AiraBep deg Seÿsÿsÿÿÿÿÿ ÿÿÿepsÿay ip Reshÿÿÿpa» Vopp. 2001.

2. Egaph No. erepeg. Abed Ssieg - deg {still bsichsÿe Kaÿageg Spoÿÿÿ, Mÿayopa1ÿoliÿÿÿÿtiÿ ip@ tuÿÿÿsÿe Vÿshÿsisme Siaaresk Kiÿgoeret, 2003.
3. Reich Merpet. Nemis Nipitzheg. Yueshszheg Srigistis, JogapkhbÿsÿegOKkiÿkÿÿtiÿ ip@ Wesbuager \$5. Sa Besk. Kiÿgrerieÿ, 2004.
4. Naps-ÿytrep April. Eye of Kaÿa opa @e Sisse pass yet Sga!. Agip 1999.
5. Nagai GoppesKeg. 7ÿÿÿÿÿÿÿ ÿÿÿÿÿÿ ipÿ \1ÿÿÿepÿÿÿÿÿ - @ÿÿ ÿÿÿÿÿ 4ÿ\$ "uÿÿÿÿÿÿÿ Segtapepkil ege" ÿÿ ÿÿÿÿÿ. Etapkgogt. A. M., 2004.
6. Nat Yatort. Pie Spoÿÿÿ ÿpa money ÿÿÿopa!0ÿÿÿÿÿÿÿÿtiÿ. EgapKgigt, 1997.
7. Nayaieg M.V. Sykage Soppe. Soshÿsÿÿÿ Shÿÿ deg Egkappgnÿs, Sÿÿÿslir, 2002.
8. Niptolyegs Nehepkattoek. Raz ÿnÿÿÿÿÿ des Nÿÿÿnÿ[507141ÿÿtiÿ ÿn dÿÿ Nekhepÿÿÿÿÿÿr. Vejegejea, 2000.
9. Ofi M. Yaeiepeg. OBeg daÿ Sÿÿÿÿepÿÿbekeppÿlÿÿ money 55 // Mÿÿopaÿ-ÿÿÿÿÿÿÿÿÿsÿe Oychagig. 1933 - 1945. Vopl. Vapa 192.
10. Kageg, Mefaen. Raz "Aÿpepegre" deg 85: 1935 - 1945; en Veigar hig Kikigroyik des Riep Kaspe. NeielBegr, 1966
11. Katz Wapitr. Mare Ipa Mapiriayop. ÿdeoiorÿÿsÿeg Kiy ila roÿÿÿsÿÿ Keÿÿÿop Chez Mapopavoyanytiz. Sugiprep, 1971.

445

ANDREY VASYLCHENKO

12. Mairias Wepweg. Sharge Soppebeg Miyrag? Yesh Veigae ig Aiyagipe deg UesVipe ip Veggetipr geidpÿÿsÿeg Zriyashae. Wei it, 2004.
13. Misrae! Geu, ÿiiiÿ N. \$sroer. Reg Mapopabo"ay\$teez a roÿÿÿsÿÿ Keirÿop. Vodepsheit, 1997.
14. Peieg Kgahig. Ree Sbieg 4ez Mech Are. ÿp Sÿpÿgripki vop "Meiet RepKep", Easÿÿÿtiÿ opa KotapikK. Wei: Negyep Pross UePar, 1994.
15. Ko! Specepeg, Srtÿsÿÿap Watt. Raz Seÿeÿtpÿÿ aeg Exchegpÿgeÿpe. Videg eipeg Mumepepade. Sgiragi, 2002.
16. Kyayueg bappeg. Szhzhagle Soppe. Epÿÿÿÿÿipÿ ip Mgais deg Mutÿep ÿp ManpopabojaN\$tyz opa gescheg Eÿogegÿk. Egeibigr, 1999.
17. ki40[. Mipa. Setati rop Zhegÿepsÿÿÿp. Muÿos Sikhgague boppe. Reg Neshchoe Oga] ila bas Seÿeÿtpÿÿ money \Usme!5Biho. Kira; \Lep; Veep, 2004.
18. Kido! |. Mipa, Kan Mata Mirsh Ziris Seÿeiteÿe. Egartete eipzheg uerÿshoPepep Keÿÿrÿop. reshszheÿepmchegiar, 2002.
19. Seggapo, Mwie. Raz Soepe Vapa, Eÿogerÿÿsÿeg Nÿegÿÿttis. Energ, 1987.
20. Mnpegreyt, Ketip G. OKkshge HeiguogsgePiprep ili Nipgegrgipa dokitepgagÿÿsÿeg Eÿte deÿ "Opiep Keÿÿÿÿ". Wei, 2000.
21. Oh nae. "Pie Exchegpseÿpe sippa Bis ai zheÿerÿ partapÿÿsÿ!". Rglÿÿÿÿogÿÿsÿe Agsuloiorie ÿt Rpÿpep All. Veiege/a, 2002.

22. Rahn Otto. Crusade against the Grail. M.: AST, 2002.

Table of contents E I

Introduction

Chapter first. ALFRED SHULER AND THE MYSTIC OF SVEGA BLOOD Chapter Two. OGTO RAS AND THE SEARCH FOR THE GRAIL

Chapter three. THE SECRET LEDITION OF KARL WILLIGUT

Chapter Thursday. ZONDERKOMANDA X - WITCH HUNTERS OF THE BLACK ORDER

Chapter five. THE RISE AND FALL OF HERMANN WIRT

Chapter six. SCIENTISTS AND "TECHNOMAGI" FROM THE "HERITAGE OF THE ANCESTORS".

Chapter Seven: THE INVISIBLE BATTLE FOR IRMINSUL. Chapter eight. SS MEDIUMS AND ALCHEMICS

List of used literature. .

ÿsappea Bu \UTZ uÿye-ÿosÿÿÿuogr

4andrei Vasilchenko

MYSTIC SS

Rector G Romanova Hueany editor S Gruzdev Technical actor V Mlagiaa Com guteri verst ‹ Ptitsyna  
Correction rG Gagarina

OOO I datstvo "Yauza" 109507 Moscow Samarkand brd 15

For the resp nence` 127299 Moscow. Clara Zetkin. 18 k & Te (095) 745 58-23

Signed for print 0! 09 2005 Format 84x108 132 Garamond typeface. Offset printing Paper SP Conv. 23.52  
Circulation 5,000 copies Order No. 1852.

Printed in full accordance with the quality of the provided transparencies in JSC "Tula Printing House"  
300600, Tula, pr Lenina 109